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The World's Crisis

BURRIS

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A Scientific Base of Operation

...for the...

Universally Rising Economic

Conscousness

and the

Moral.

By

M. A. BURRIS, A. M.

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INTRODUCTION.

I come to you knowing and caring for nothing but truth, and have no theory to support. If what I say in succeeding pages is unsound in principle, felicity of diction and acuteness of intellectual stratagy can not save it; and if sound, homeliness of expression and the powers of darkness cannot destroy it. My purpose is to give to the universally rising economic consciousness, and to the moral, a scientific base of operation. I have not aimed at combating any particular theory, but have conscientiously endeavored to present the truth, and to call attention to the evil only where it seemed most necessary. Observing the contradiction between the drift of the age and the previously established moral, but not knowing, rationally, which was right, and wishing to follow the right, I set to work to disentangle it from the seemingly chaotic condition of earth's affairs. The following treatise is the result.

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To my Mother who taught me to pray
My Father who learned me to study,
To my life companion and my neighbor,
This volume is dedicated by The Author,

CHAPTER I.

The New Era: A Sanction of Reason for the Conditions of Human Progress; Conflict of Reason and Conduct, and the Purpose of Religion; How Society Becomes the Individual, and the Individual Alternately Becomes Society.

To the mind that thinks, it is evident that the world is on the verge of a new era. In fact it is no longer an opinion peculiar to the learned alone, but even the illiterate proletarian has for some years felt and observed that he lives in an age the like of which the world has never before witnessed. He realizes that temporal affairs have at last risen to such a stage that a vast change in human society is soon to be ushered in.

Until of late years the conditions of progress, in the eyes of the superficial observer, have been those of chaos and blind wandering not marked by any definite aim. We have seen the multitudinous seas of humanity surging to and fro in the great flood of life; our ears have been deafened by the thunder of cannon and the clash of musketry; our hearts sickened by the wail of dying millions on gory and hard fought battle fields; our eyes blinded by the smoke of war and the aspect of destructive agencies brought to bear on the human organism; our senses have been shocked by

the blasphemies of the struggling and offended hosts; our nostrils filled with the stench of the loud and self-righteous proclamations of priest, prelate and politician; and we seem to search in vain for any justifying motive or over-ruling providence.

When we watch the nations of earth rise to the glowing heights of the most advanced civilizations only to totter and fall again at the unmerciful hand of a stronger power, we ponder and hesitate and wonder what it all can mean. And when we consider the present day affairs and discover that after thousands of years of suffering the nations seem to be scarcely any better than they were centuries ago, and are confronted by one of the most relentless and exploiting commercial ages the human race has ever before known, the most scientific of us have been unable to satisfactorily demonstrate what the next step shall be. Science, whose great triumph in the nineteenth century has been the tracing of the varied steps in the evolution of life up to the human organism, now stands dumb in the face of the problems presented by society. The only writers who seem to have made any serious attempt at interpretation are to be found principally in that school of social reformers of which Karl Marx is perhaps the most commanding figure. And even this class of writers has been accused of inharmony, and in the main their phil-

osophy has been stated to be destructive rather than constructive. Also Henry George, Mr. Herbert Spencer, Mr. Huxley and others have failed in an attempt to tell us the whence and the whither.

The same may be said of religion. We might trace the constant struggle between science and religion in which man's reason seems forever to contradict his conduct, and point out the indecisive succession of conflicts; but this work is necessarily too brief for such an exposition which would be contrary to the actuating motive of the author. Several of the leading features, however, will be discussed later on.

But on close examination, there seems, after all, some system in the world's madness, which we shall at once proceed to examine.

A Sanction of Reason for the Conditions of Human Progress.

The conditions of human progress, according to my way of thinking, have been almost universally misinterpreted by writers on evolution. They seem on every hand to confuse the conditions of progress with the conditions of the life and existence of the creature making progress. Between the two there is a broad distinction. The existence and life are conditioned on the infinite and unknowable. It is this condition that does not present to our minds a rational

sanction, and not the conditions of progress. Here is the source of the great confusion.

Why existence and life are conditioned on the infinite unknowable is a secret known only to the Infinite itself, and not comprehensible to the finite mind until it has traced it to its infinite source. It is as much a mystery as life, or the logos, or thought word, itself.

The why of the conditions of life, thought, form, size, being, etc., and the many fundamental facts of existence, such as axioms, represent those departments which offer no rational sanction for their conditions. Many authors and thinkers observe these conditions and mistake them for the conditions of the progress of the being which embodies as a part of itself the life, thought, form, size, axiomatic knowledge, etc., just mentioned. Once they clearly distinguish between progress and the thing that progresses, together with the thing's essential components, the difficulty will vanish.

With this short definition of terms, let us advance to the discussion. In this discussion I shall make free use of the terms Imagination, Faith and Will, the different degrees of all three of which are products of evolution.

Herein, the time worn battle ground of animal reason and judgment will not be given much notice, first, because of the stubborn prejudice which prevails;

and second, inasmuch as it is not necessary to the discussion. Suffice it to say that the moneron, at the lowest rung of animal life, manifests a considerable degree of will power. It moves about from place to place by extending or protruding certain leg-like objects called pseudopodia, or false feet, with which it swims or passes through the water. If it wishes to pass through an opening too small for its whole body, it, by an act of will, extends a part of this body through the opening, or hole, and thus enables the remainder of its body to run through as though it were water passing through a siphon after once being started.

This is the result of an active will, as could be fully and easily supported by argument if space permitted. We have little patience with the lazy mind which attributes all it cannot understand in this respect, to instinct, and makes a comprehension of such things a power peculiar to the Absolute alone. Such conduct is to the uttermost unscientific and contrary to evolution. Such is the orthodox language of the "special creationists."

I might further note that both imagination and faith, or confidence, precede an act of will. And it matters not how crude and undefined this faith and imagination may be.

Instinct, properly speaking, consists of the never ceasing workings, in some form or other, of the great fundamentals

of existence, examples of which may be said to be individualistic thought, activity, self-preservation, perpetuation of the species, etc. Many traits called instincts are not instincts at all but merely habits, individual or racial. Once a habit is formed, however, in accord with natural law and perfection and instinctive requirements, it is no longer a habit in se, but is formerly repressed instinct asserting itself. Thus arises the distinction between good and bad habits.

This said, let us examine progress under the three terms already used—imagination, faith and will. This process is well expressed by a certain author who puts it thus: "I see; I desire; can I; I can; I will." The person's imagination sees, and he desires. But reason has not yet examined the possibility of obtaining or attaining to the desired end. It examines it, and if a favorable verdict is pronounced, faith, or confidence says, "I can." Believing this, will is exercised and action taken. If this process is carried out often enough, habit or mechanical action results, and desire may become practically the only operative function in certain instances.

This process may be induced by self-observed facts, by revelation or by authority; but in any instance the reason must be satisfied and the desire strong, or faith will be as a "grain of mustard seed" and will will be weak. Reason must be convinced of the authenticity of the

revelation and the truthfulness of the authority, or faith and will may produce but few phenomena.

And so progress proceeds—imagination opens up the way before, reason surveys it and faith does or does not ensue, and will and action follow.

And this is true of all living creatures however crude the mental processes. The body and its organs are the offspring of the thought. With this the most advanced philosophers agree.

The child sees an object it desires and, true to the instinct for consequent activity converted into more or less perfect habit by its primitive ancestors on down to the very gates of the vegetable kingdom, it undergoes certain movements of the head in nodding, and its fingers in pointing, and its arms in reaching, its legs in crawling, and its hands in grasping, until at length it no longer finds space an insurmountable obstacle, its organs become obedient servants to its kingly will, and it walks, leaps and runs, and only fails to fly because the intellect finds less intense exertion, in overcoming difficulties peculiar to man, by continuing on or near the earth—it is the way of least resistance.

And it is difficult to conceive how even a misled soul could argue that there is no rational sanction for the conditions of human progress, and not at the same time catch frequent glimpses

of its fallacy. True, there are certain phases of human progress which proceed, to a certain extent, in secret and do not blow a trumpet before them, but they are only incidental and introductory, as will be explained later.

It is not to be disputed that mysterious instinct plays an important part in progress; but it must also be remembered that as time rolls on and evolution of life proceeds, thus producing more complex forms, instinct finds its field of operation more and more contracted: in other words, the more complex life becomes, the less powerful is the influence exerted by those instincts which formerly filled an important place. The great law of Physical Selection, to be discussed later, carried with it an instinct so great as to cause chaos to bloom into worlds and complex forms. It exercised an instinct so strong that the only sanction necessary was that of the through-force originally projected by the First Cause, and which thought-force is necessarily as eternal as the First-Cause itself, inasmuch as this First-Cause could not exist for a single moment without projecting thought.

The First-Cause is pure and unchangeable force untrammeled by the blind wanderings of matter or material brain, and ever striving to impersonate itself and reflect its qualities and likeness through the medium of matter so intelligently organized as not only to be

but also to know. Hence arises the idea and foolish controversy of a personal God. Suffice it to say that both schools are in part correct if their ideas are drawn from the correct point of view. If we think of God as an existence or a being apart from and independent of all other existences and beings, then we have created in our imagination an abstract existence which we foolishly strive to give personality. The abstract idea underlies the doctrine of an impersonal god, which, indeed, would be no god at all, inasmuch as it would lack all the qualifications and relations of the true God and Father.. Such an existence could exercise no function whatever, in the unfathomable plan of eternity, and could pass for neither devil nor angel, much less our loving and ever present God and Father.

There is, in truth, a personal God—by which I mean that the First-Cause has manifested itself through matter, whether in part or in whole: the ever active universal forces have, to a greater or less extent, builded for themselves a material temple through which they reveal themselves to the myriads of other material temples which they have of necessity builded for the same purpose, so that, ultimately, in the course of evolution, one shall arise who can truly say in respect to his high plane, "Whosoever hath seen me hath seen the Father (First-Cause, impersonated or incar-

nated.)" Later, others shall become perfect and say the same, or "I and the Father are one."

These eternal principles, when thought of as by themselves, we call by the abstract term of natural laws; but when considered in relation to their manifestation through more or less perfectly organized matter not yet possessed of self-consciousness in these respects we term them instincts. They constitute the First-Cause, which expression, unrelated, some thinkers erroneously use as being identical with God. They laugh at the half-blinded Christian for believing in a far off God, but they take refuge in what amounts to the same thing. The First-Cause, unrelated, does not constitute God. It must first create or organize creatures with whom it relates itself by reflecting certain of its traits through them. Then it becomes God the Father who is a necessarily related being. And just in proportion as we are in line with or under the perfect influence of these eternal tendencies projected on our plane by the First-Cause, so far are we the children of God (the First-Cause in part or in whole impersonated) and one with him; but in those respects in which we are not thus in line, we are children of resistance which is sometimes termed the "Devil." Realizing this, we set up a constant search for God, and reach out after him by frequently undergoing

strenuous endeavors (which we call prayer and communion) to throw ourselves in line with these instincts and become enrapport with him. We create an ideal to represent him, which ideal, in each individual, corresponds more or less perfectly to the degree in which God has manifested himself through and to his person and understanding.

And now, before leading up to the point foreshadowed in the last few paragraphs, I shall explain the statement, already made, that instinct finds its field of operation more and more contracted as the organic forms of life become more complex.

This is true only up to a certain point, or stage in the evolution of man Broadly speaking, there are three great laws of selection and rejection in operation: viz. Physical, Intellectual, and Moral. Each has its age of predominance, and each possesses sufficient instinctive power to successfully carry on the beginning of its age without the assistance of conscious organized matter. Physical selection creates order from chaos, and sends worlds and processes whirling and gyrating on down through sun, planet, and mineral and vegetable kingdoms, when, at length, it halts a moment to view the first practically self-conscious material being in existence—the moneron. But not yet satisfied, this physical instinct continues its journey on up through the intervening forms of

life to man, where it finds the most rebellious, yet the most promising creature in existence.

Man begins on a large scale to do his own selecting. He chooses that which will best satisfy his passions, and rightly so as long as Intellectual selection does not begin to predominate. Once it predominates, it is man's duty (here duty means that he should strive to act just as perfect instinct, or the will of God, would if it were not trammeled by disobedient flesh) to select not for satisfying passion alone, but also for intelligence. Here man begins in earnest to oppose the will of God (the requirements, so far, of the two prevailing instincts.) The new instinct speaks loud, and he hears the voice of, and talks face to face, as it were, with his God, who commands him through the rising moral to refrain from partaking of the fruit of unbalanced instinct. But the temptation to ignore the new selection is too great for him, and he eats the forbidden fruit of a one sided selection. He is yet earthy, of the earth, and allows himself to be tempted by Eve, who in turn has been tempted by virtue of her (woman's) naturally less positive disposition and greater resistance to the more strenuous life. This resistance offered by matter is often called Satan.

We see, man is fast traveling away from the voice of instinct (God) and conscience, and the multitudes follow

this broad way. Instinct is in large part drowned out (that is the harmonious working of the great instincts of Physical and Intellectual selection.)

So far, as we became more complex the instincts were less perfectly and harmoniously exercised, and played a less important part as such. Herein is found the boundary of the statement, "Mankind is always going to extremes." He may go to extremes in either selection or both, for a third selection has long since entered the world, and man has another great instinct to satisfy: viz, the Moral instinct.

Once Moral selection truly predominates, man is no longer subject to great extremes; but previous to this time, we find many so-called religious lunatics, which if the truth were really known, are nothing more than intellectual lunatics. There is no moral lunatic. All is the result of lack of intellectual information.

The world, in a very large degree, moves together as one. No man can go in advance of his age of selection and reap any large number of the fruits, or attain to any high degree of the powers, of a future age. Each age must teach its lesson, and then the world of humanity will move on.

We are at the close of the intellectual age of selection, and the Moral age is upon us and soon shall begin to predominate. Thus far, only, does my

statement, that the more complex life becomes the less powerful are the manifestations of instinct, apply; for once the Moral instinct shall predominate (be seen to be the most in want of cultivation, and the consequent application of this knowledge), all the instincts shall be restored, gradually to their normal and perfect operation. Man shall again hear their voice, as it were the voice of God; and they shall no longer be choked and smothered out because of his stubborn self-will. Then will come to pass, "Thy will be done on earth as in heaven."

This being explained, we are now at the turning point. Each of the three ages is a field for cultivation. These fields are given to man ready-made by the great instincts and fundamentals of existence, as already explained. He cultivates this field of the mind as he would an actual field of land. If he would make progress (move forward) it is absolutely essential that each step taken in overcoming difficulties must have the sanction of reason—the nature of the difficulty must be reasoned out and understood or otherwise progress would be accidental. And if progress were accidental, and the nature of the difficulty were not comprehended and its remedy reasonad out, every time this difficulty would be met by man, it would cause him to fall.

Without man understanding each diffi-

culty and reasoning out the nature of every step he makes, there would be no permanent progress: no true progress at all. He would forever rise and fall, and travel in a circle. Whatever he would gain, he would at another time lose.

We know that reason prevails in every science and art. Man makes his own conditions of progress. The agriculturist discovers that he makes little progress by digging his ground up, and at once sets about to reason out a better method. He continues making additions and improvements until he has reached his present advanced stage. Every step in advance has the sanction of reason or else it is brought about by reason. There are some few advances owing their existence to accident, but nevertheless reason at once examines them and gives its sanction. Such advances offer no exception in the least.

The farmer undertakes to cultivate his field. The plow strikes an obstacle under-ground, and by the cracking and breaking or the grinding and scraping, he reasons that his field has stones or roots in it,, and thereafter adjusts his methods accordingly.

The soil grows thin, and he proceeds to search out a suitable remedy. Various things are tried and their effects noted. He perceives the luxurious growth of grass at or near a manure heap, and at once reasons from the effect to the

cause. He has discovered a remedy and made another step in progress.

In a similar manner of observation he has emerged from a few simple methods of restoring the producing qualities of land, to the many present-day methods.

So it is in every line of work. Space will not permit further exemplification. The human arranges certain conditions and unchangeable natural law brings about the inevitable effect.

But the blind yet ask if the physical and chemical laws, together with all other natural laws, and the natural elements, do not in fact constitute the conditions of progress.

Certainly not. For example, they thus say that the field which the farmer farms, constitutes one of the main conditions of progress.

I ask, progress in what?

They answer, "In farming."

I ask, In farming what?

They are forced to unwillingly answer, "The field."

By field we necessarily mean the surface of the earth as cultivated by man.

The natural elements and their laws are not the conditions of progress, but of existence: conditions without which no object could exist. The creation of new or artificial conditions, by making use of these conditions of existence, in the form of diverse combinations and manipulations, is the secret of making progress. These diverse combinations

and manipulations are made by the self-conscious creature as the possessor of free will. All evolution thus far (up to the self-conscious) is a necessity of existence, and can not therefore be hindered except by a self-conscious free-willed creature (the only creature which can destroy itself or disorganize its soul.)

Herein we get the artificial as distinguished from the natural. These objectors talk as though the field produces, not the clay alone, but also the brick, iron, steel, etc., together with their various applications: as though the natural and inevitable produced the artificial. Evolution can proceed up to the self-conscious free-willed creature, but no farther, without the assistance and rational exercise and sanction of this creature in producing artificial aids.

We must be careful not to fail to distinguish between the conditions of progress and the conditions of existence. The conditions of existence are self-sufficient without the assistance of a rational creature; but the conditions of progress depend for their manipulation on the creature of self-consciousness and reason. One is a product of natural law: the other, of art. One is involuntary: the other the product of will and reason.

The goal toward which all primitive involution and evolution proceeded is the creature of an extensive free-will. All the subjective worlds conspired, so

to say, to create such a materialized being. This done, the reins of rule and progress were given into the hands of this free-willed creature, and, in so far as its free-will prevailed, natural law ceased to be the determining and invincible factor, but thereafter operated solely as a tendency. And woe to that creature, which, by means of its free-will, counteracts this tendency, and thus "sins against the Holy Ghost," and turns its soul on the backward course. It thus fails to learn the vital lessons of its age, lives in the former age, and does not construct (and thereafter could not if it would) a bridge across the gap, and steadily falls back into the hell of crystalized matter whence it came.

Primitive law could carry things to the free-willed creature, but no further. The free-will is not the end, but it is the means, inasmuch as God (the First-Cause related to material organization) would be worshipped "in spirit and in truth"—by a free-willed creature of intelligence, which intelligence and understanding is the result of a succession of reasoned steps, the why of every one of which is ultimately seen by the progressing creature. God would not have a forced or necessary service as exemplified in the natural elements, but a reasoned and voluntary service as manifested in the so termed godly and holy son or servant who has discovered, through reason, that godly service is the

only "reasonable service" (by service is meant obedience to the tendency of the discovered laws of our being.)

Thus free-will and reason being the means, and obedience, or At-one-ment, the end, the reader will readily perceive that evolution could not proceed beyond the natural elements without the assistance of the free-willed creature.

Then, the reins of rule being given to the creature of will, the conditions of this creature's progress are studiously made and arranged, by its voluntary disposition, from the natural and necessary elements and laws (the conditions of existence) given to it ready-made. And when we say that this creature makes a step, we mean that by the exercise of its will and reason it has arranged certain conditions, artificially, which are found to conform to natural law and to bring about the same results as an end as does natural law. The only difference is, that when the results are brought about by nature in itself, there is no sanction of reason for these results as far as man is concerned: but once man or the creature of will and reason arranges the conditions intelligently and brings about the result artificially, there is a sanction of his or its reason for the conditions of progress thus made. And so it is with all human progress, which term, in itself, means progress made by the human. So, also, it is with the progress of any free-willed creature. Additions

made to it by external agencies is not progress true and lasting, since, if left to itself, and if the additions are not afterwards met by a rational sanction, it will again relapse to its former state. You cannot convert a dog into a man by learning it to do the acts of man. Nor can the parrot become the human in understanding by imitating his many words. Here is where that school of thinkers, most conspicuous of which is, perhaps, Benjamin Kidd, makes its error. In his book called "Social Evolution," Mr. Kidd argues against a rational sanction in such a way as to successfully blind the thinker who does not grasp the distinction between the conditions of existence and the conditions of the progress of the intelligent thing that exists.

This school argues that the mass of humanity can offer no reason for the advanced stage of progress of human society. With this statement I, in part, agree, but do not interpret it as they do. They fail to carry out the thought to its just conclusion. It is true that a large proportion of humanity do not understand or even know of the laws of society—that they are not sociologists. Every step humanity makes is a step into a new field. In this field are laboring the philosopher, the scientist, the artisan and toilers of all kinds, each and every one working out the details of his particular department. Were he

obliged to learn the details of every other department, he would have no time to progress in his own department. All that is necessary is to have a general knowledge of these other departments and a special and practical knowledge of his own, and no new-comer can do such effective work as he. Many a person finds this true, to his sorrow, who enters a new vocation which has difficulties unthought of by him. Once attempt to display your knowledge to another in a different occupation and, if he has a fair degree of "grit," he will find many occasions to put you right in the course of a conversation on his line of work. No one knows so much about it as he. The millions engaged in other kinds of work can offer but few exceptional representatives who have a rational sanction for as large a proportion of the solutions of these difficulties as he. We then see that each individual makes progress more especially in his particular line of work—that he advances little by little in working out the details of his line, and has a rational sanction for every advance. In this manner are the details of every trade and profession worked out, which accomplishments the philosopher and reformer study, formulate their theory of the principles and virtues of a new advance of society, which theory they present to the people for their sanction of reason and support. They are always very careful to give

the reason for wanting the peoples support, even though it may be a blind reason. The people reason on the new theory, for social advance, from the general knowledge which they possess of other departments, and the new fad rises or falls, according to the rational verdict which they pronounce and consequently carry out.

We know that this is true, and yet some thinkers talk and write as if it were not true. And the fool answers that the time was when the individuals were so ignorant of the general principles of other departments than their own, that a nation was destroyed or created as a result of the blind support given to the "whim" of a simple individual, by the people. This he answers, never stopping to think that progress is not represented by such rising and falling and traveling in a circle, and that there can be no true social progress unless sanctioned by the reason of a large proportion of the individuals of the social organism making the progress, and that this reason must be based on foundation principles, and not on evidence of the personal honesty of the reformer, or innovator.

And if the reformer or philosopher proposes a change founded on the principles of reason and truth, in these latter days of the Intellectual age, he at once proceeds to educate the people to his views to bring their minds to a

point where they will see a rational sanction for the conditions which must be set in operation to bring about the change. And not until a government is instituted which is founded on the great principles of reason and truth will the people of earth find rest: for their reason will tell them of some form still higher.

That which travels forever in a circle is doomed, as were ancient nations and tribes. Progress travels in a spiral, the reason for which, in its upward and higher evolution, causes mankind to move in continuous circles (not a circle, or the same circle, observe), each on a higher plane of this infinite spiral, now a little to one side, or extreme, and now a little to the other; each circle becoming smaller and smaller and more nearly in line with the infinite because of the growing absence of impassioned, unreasoned, heated, spasmodic and powerfully misdirected thought. And this is the law of all progressive thought; and that there is a rational sanction for the conditions of human progress, can no longer be doubted by the enlightened mind.

The primitive powerful instinct of Physical selection is sufficient to carry the process of evolution up to the threshold of individual consciousness, after which the instinct becomes a tendency as opposed to an unavoidable law of being and acting, and the free-willed creature chooses the physically beautiful

and perfect because it reasons that self-satisfaction is thus best obtained. The first part of the age of consciousness, as found in the animal kingdom, is governed to a considerable extent by the tendency which took the place of the primitive powerful instincts; but as the intellectual field is gradually opened and prepared for cultivation, the tendency lessens (relatively).

Just as the powerful instinct carried physical selection up to the threshold of consciousness, so the potent instinct of intellectual selection carries this latter selection up to the stage of being at which introspection and observation of mental processes begins. Previous to this stage we thought and reasoned, but largely as a result of instinctive tendency. The creature exercised thought from the beginning of consciousness, but it was not that systematic thought voluntarily arranged, except in a very slight degree in exceptional cases.

Introspection once reached, the field of the Intellectual age had been prepared; and by thus looking within, man began consciously to cultivate and make progress in this field. He reasoned out and voluntarily arranged the conditions which led up to his progress. He studied the external and the internal—the objective and the subjective—and constantly endeavored to find something within that corresponded to the external.

He also, by introspection, attempted to relate the subjective phenomena manifested by other creatures and existences, and thus discovered natural laws. Every step was of necessity a reasoned step.

This was the beginning of the Intellectual age of progress, and is also to be the ending of the same age. And introspection has all this meaning! Yes. The creature that does not exercise systematic introspection, does not, mentally considered, belong to the age of Intellectual predominance. He is of the Physical age—a beast. And yet we have men who profess to be authority who most rigidly condemn introspection, as Mr. Ernest Belfort Bax, for example, in his "New Ethic." He is a materialistic Socialist, and would have the world go back and live in the age of Physical selection where introspective intellect nor morality could reign nor exist (though he professes to think they could.) But we have found them out and know them, whence their doctrine comes and whither it goes. If there must be any Socialism, and there must, let it be Christian Socialism.

And for many centuries the creation of the Moral field has been proceeding. The purpose of the Moral selection has been studiously withheld from man, until, at present, it is grasped by a few introspective souls who do not allow themselves to become "engrossed" with the world and blinded by the great con-

servative institutions, such as governments, colleges, churches, etc.,—those, in short, who forsake the world and hide themselves away from its present spirit. They grasp this truth, not because they are "smarter" than others, but owing to their different and more effective method.

This field the world is about to enter. Then the search-light of introspection will be turned upon it, and man will begin to reason his way through the realms of the soul-world. Thus far moral conduct has not been, practically considered, the result of individual introspection, but has been directed by the exceptional few who did exercise such introspection; and, consequently, we find creeds and sects everywhere, and the mass of humanity obeying and following authority and revelation. But once the coming Moral age shall predominate, each individual will realize that he must "work out" his "own salvation", and will exercise a considerable degree of introspection. Revelation and authority will, of course, have their place, but only as guides. Every person will require a "reason for the faith (already) within him," and will interpret the old, and build the new, by providing a rational sanction for every step.

It is useless to carry the discussion farther. There are those who would not believe "even though one were to rise from the dead." The true heart

will see. Already we witness a state of religious unrest, and the masses are beginning to declare for freedom of thought. Man's reason is beginning a careful investigation of his conduct, with which it frequently comes into sharp conflict. This leads us to the next subject.

Conflict of Reason and Conduct, and the Purpose of Religion.

Without the light of reason to show to man the fallacy of his condition and conduct, human progress would be impossible. Any additions to his condition would not be made by himself, but by instinct and natural law, or by the external . All progress would then be the result of necessity, and he would be a machine of destiny.

Man discovers his faults and fallacies by the application of the fire of reason to facts both new and old. Imagination goes in advance and says, "Might not this be so?" Reason answers and speaks the magic word, "Yes, it is so;" or "No, you have not accumulated sufficient data to support such a conclusion."

And thus man progresses, step by step, making his way up the infinite spiral of being, never turning far to right or left, and kept in "the narrow way," which leads along the "river of life," by the exercise of reason in respect to facts whether self-observed, related,

or revealed. And the heart of humanity is too great, and the instinctive tendencies too strong, and the foundation of knowledge, constructed by reason, too firm, to enter the broadway of de-volution and retrogression.

His reason at certain stations along the road of progress contradicts his conduct. He kills, brands or persecutes any one who would have him move a step farther; and once he has taken the step, he deifies his former victim. Not only this, but he exactly repeats the process on any one who would move farther still. It is not until he has worked out the details of each position he occupies, that his reason approves or condemns. The principal antagonistic forces which oppose him are those brought to bear against him by his reason. He lives chiefly according to his knowledge, which reason tirelessly and carefully scrutinizes, and points out the defects.

Reason will never be satisfiedd nor quieted till its owner's progress is founded on infinite knowledge, and this will never be: therefore, progress is eternal, yes, and necessary; but the kind and amount in each field is primarily due to the individual's effort. Reason also questions the one making progress of the why and the whence of the rules and accumulations and achievements of society which he uses; and once he discovers these, it again carries him back

to where it always leads—the Infinite.

An important respect in which reason contradicts man's conduct is that found in his interest seeming to antagonize the social interest. But this will be discussed more particularly under the Purpose of Religion, which discussion I will at once enter, carrying the thought of the Conflict of Reason along with it.

In viewing the great field of religoin, one is at once struck with the appearance of self and not-self, the egoistic and altruistic, as the great figure-heads of this field. And right here must be mentioned those two great conflicting schools: Utilitarianism, which holds that man's conduct is regulated primarily by the benefit to himself which he sees will arise out of it; and the opponents of Utilitarianism, who deny this view of life and maintain that human conduct is chiefly determined by the altruistic, ultra-rational and super-natural side of being.

That these two schools should wage such continuous war seems unnecessary. One sees one side of life and thinks it is all there is; while the other school views the other side and considers that as the predominating factor. With a due amount of knowledge of both sides and factors, they should combine the two and admit each his failing. The Utilitarian is correct so far as reason has progressed. Reason always informs its possessor of the utility and

convenience, once it has traced the object of consideration as far as it can. Indeed, what else could reason do, seeing that every person reasons from the facts which come under his own knowledge. I am speaking of rational progress in the broadest sense, and of valid inductive reasoning, as opposed to hypothetical reasoning. Hypothetical reasoning is not reasoning in the broadest sense, inasmuch as it is not reasonable to pursue a course of reasoning based on a supposed case as such. This supposed case might be false, and ought to be verified, else the one reasoning could not consider himself reasonable, and would not be a true representative of progress. Rational progress does not mean progress in relation to a few other things, but progress in relation to all other things — Actual progress. Any other so called progress is progress on the downward road—de-volution.

But we might settle this conflict of the two schools by asking which of the two, egoistic or altrustic, is always present to the mind of every creature that thinks. Which one necessarily and forever forces itself—its passions, feelings of pain, pleasure, animality and spirituality, etc.—upon the attention, most powerfully, of its owner? All unprejudiced and informed persons will answer that it is the egoistic—the I. Man has even yielded obedience to religion because of use, policy, or expedience—

because of fear of punishment or suffering—and the giver of every religion, whether of human or divine origin, recognized this fact.

The opponents of Utilitarianism are correct in asserting that utility, as seen by the individual, has little to do with the working of those great instincts or laws in the preparation of a new field in which man's reason is to make progress. The operation of these laws, previous to man's entrance of the new field, certainly have a mysterious and unaccountable (as to him) effect on his conduct. But this, be it remembered, is only introductory to the utilitarian conduct to follow this entrance. He has observed and interpreted the new force at work in his being, and consequently enters the new field conscious of his newly evolved power, and thereafter adjusts his conduct so as to be of use to him in his progress in line with the tendency (to be constantly kept track of) of this power. It will also be noted that this newly discovered trait or power is a part of himself, and that if it belonged elsewhere, there is where it would be It is one of his soul powers; and who will deny that his soul is more properly himself than his body? So that, then, he adjusts his conduct to suit and meet the use required by himself. It is utilitarian when reasoned.

The new soul power, or part of himself, having once been discovered and

given a rational explanation, at that point and time ceases to be the ultra-rational, or super-natural, and thus again cuts off the supply of fighting material of the opponent of Utilitarianism. The previously supposed super-natural has been found to be the natural —the formerly supposed attributes as peculiar to God alone have been found to be in reality, attributes of the inner half of man himself. The opponent must look still a step higher, then, and discover other unaccountable conduct, if possible; and this must be sufficient to preponderate over the reasoned conduct of the Physical and Intellectual ages, or he will fail to prove his point We have already, in large part, allowed him the conduct aroused by the approaching Moral age, and yet two-thirds remain to Utilitarianism.

I would simply add that where reason rules, utility also rules; that it may be a little difficult to determine how extensively reason rules; and that, for my part, I am obliged to decide preponderously in favor of Utilitarianism, wishing it at the same time to be understood that I do not sanction any of the extremes of its professed adherents.

This said, let us proceed to state that the egoistic nature of man (or manifested in man) is a law and an instinct as eternal and necessary as separate existence itself; and that the larger altruistic is chiefly the outcome of the

application of reason to the relations of things and existences.

Applied to the human kingdom, we call these the individual and the social, or society and its separate members. The individual is born into society which, as it seems to him at first, thrusts upon him certain restraints and requirements. He does not at once realize that these requirements are for "his own good." Perhaps it may take many generations to fully see it. Pure and exalted souls have looked deep into the underlying currents of being (communed with their God) and observed the prevailing laws of the soul and the need of mankind: consequently the individual was given a religion to reconcile him with society till he should see and understand that the social interest and his interest are one—that what injures one also injures the other, and vice versa as to a benefit. When the mass shall see this fully is a question of the distant future; and if the world ever did or will need such a religion as Christianity, it will need it during the next thousand years.

Because of this apparent conflict of individual and social interests the various religions of the world have been given to man at certain stated times, in order to reconcile the two forces. And so long as the two forces are considered and recognized as separate, just that long must we have and practice a social religion. This accounts for so much

effort in the direction of religion through the entire history of the intr spective human. But once the leaven of socialization of the individual shall have become universal, and the social become a second nature to him and he shall see the egoistic and the altruistic to be one and the same in interest, then it is that the social religion may be discarded as of no longer any use, and the individual will be entrusted with the working out of his own salvation. He shall no longer "see as through a glass darkly", but "face to face" (having once been set in right relations to the outside or other social existences of the universe.) And since he shall see social truth and phenomena "face to face," or in their right relations to all other social truth and phenomena: in other words, since he shall perceive his and the social interest to be one, and shall rationally conclude that his interest is one with the universal, and that he is one with the Father, his reason shall, as a consequence, be set right, and there shall no longer be any need of a religion or re-binding (and to the rhetorician I would say that I use shall with a purpose.)

Some would call this state of things the "Religion of Reason;" but as just shown, and as will be emphasized soon, this would be no religion at all. We shall then be fully bound to society, the universe and to God, and shall need no

further binding.

Here is where Materialistic Socialism, as taught by Ernest Belfort Bax and others, anticipates, and is greatly in error. They think to over-leap and ignore the work of the next, or Moral age in bringing the individual to see his oneness with the social (and not only to see it in mind, but also to feel and be it in heart,) and thus raze the fence which would prevent their subjects, under their system, from breaking back whence they came. They would support their system on the foundation of a religion of reason, and would entrust this reason to a horde of individuals who had not yet learned to think of themselves as one with the social—otherwise their system would be as relentless and oppressive as any the world has yet known, inasmuch as they would be obliged to force the present highly evolved, liberty loving and sensitive, human to think and reason as his rulers should command. Such a system would lack stability, in that its good fruits would be counteracted, in the thus blinded mind and heart of man, by its bad fruits.

Let any system beware of tampering with the heart-strings of man, as long as he does not see himself to be one with the social. The Materialistic Conceptionists disastrously err in attempting to lay aside, at this time, the religion of the heart, for a religion of the head, or

reason. They are skipping at least a thousand of the world's most important years, and thereby display their want of knowledge of the true social requirements or rather relations of the age. May not the eternal plan, broadly speaking and avoiding practically all details, be: First-Cause; thought projection and involution; differentiation, and evolution under which may fall, physicial and separate existence and selection; self-conscious and intellectual existence and selection; self-conscious moral existence and selection. Within which fall: perception of the smaller self (self-consciousness); recognition of the separate rights of the smaller self, such as liberty of thought, etc.; discovery of the larger self by introspection; At-one-ment; and discarding of religion, and institution of rational disposition of phenomena (in which we find neither pope, priest, nor politician.) And first, last, and always, the Infinte.

Thus we find Materialistic Socialists striving to "cut out" a part of the plan. They are looking too far ahead. If the mass saw all social phenomena in their true relations to all the other social phenomena which came to their notice, then the time were at hand. But this is not the case. Few, if any of us, thus see. They would wish to force the mass to think and do as they prescribe; whereas, in a healthy social state, the subjects would discard all

undesirable traits naturally and of their own accord—because they saw better. And this is the test for all such reforms and repressions. Any undesirable traits not positively destructive to a warranted form of government should be corrected, not by the "rod" nor by harsh measures, but by the kindly light of advice and instruction. The people should not be forced by fear nor scorn, but should be lead, gently, until they abandon the traits because of the fire of truth and light which has entered their understanding.

We have now reached the point where we should attempt to define religion, which may be defined about as follows:

A religion is a form of belief, the underlying principle of which is an ultra-rational or super-natural sanction for that class of conduct in the individual where his interests and the interests of the social organism, according to his view, and likewise where his will and the will of God, are more or less in conflict, and by which the former are given a secondary and the latter a primary, place in the evolution which the race is undergoing.

It seeks to help perfect man's relations to man, to God, and to the universe: to help create such a harmonious relation between man and all else, that he shall be the central mirror of existence into which all other mirrors cast their reflection, and by virtue of which he,

having been brought into harmony with all law and being on his plane shall thereafter intuitively see all things, coming under his observation, just as they are, and shall trace them, as the eternities roll on, onward and upward toward the great Infinite and All in All. He is a microcosm, (as thus perfected) a universe within himself, and as such he is a perfect epitome of the infinite Universe, the Macrocosm. Note Genesis, Chap. 1: "So God created man in his own image, in his own image created he him"—that is, with the possibility of evolving, to a greater or less degree, the attributes of his God.

The definition puts the interests of the individual, or smaller self, as the secondary, and those of the social, or larger self, as the primary. By the individual, or smaller self, I mean the self as considered separate from society, and as objectively, or bodily; and by the social, or larger self, I refer to the individual as seeing himself and his interests to coincide with the Universal, or as subjectively, or spiritually. The one is the apparent, the other the real: the one is the temporary, the other the eternal.

We have thus seen the purpose of religion to be the preparation of the new or Moral field for self-conscious progress, this preparation being effected by means of bringing man to a consciousness of his oneness with all other

being. This once accomplished, there shall no longer be any separate priests but every individual will be a priest and a law unto himself—we shall all be high priests unto God.

Religion constantly strives to bring about harmonious relations between the individual and society—to minimize and soften and ultimately cause to cease the conflict between reason and conduct. Herein we also understand why sacrificing, in some manner, is a part of all true religions. They teach the altruistic: the crucifying of self in all its fullness. Thus, too, religion is found associated with every higher stage of society in history. Its devotees see in it their ideas of their rights, duties, relations to each other, to society, and to their God, and their forms of government. It furnishes the motive-power both for maintaining old, and founding new, forms of government.

At no age of the world previous to this has it been possible to render any satisfactory definition of religion which would be intelligible to mankind in general. Science has studiously avoided its acquaintance, and has sometimes attributed this world-wide instinct to a belief in ghosts, "spooks" and supernatural entities. But evolution has at length poured its fruits into our measure, and given us a fairly comprehensive understanding of the mysteries of religion.

But why say more? This work is intended only for a very brief reference to the underlying principles of being and progress, and must be put to no other use.

How Society Becomes the Individual, and the Individual Alternately Becomes Society.

Once the details of a certain age or system are worked and lived out, man's reason thus fortified by facts at once sets to work to strenuously contradict his conduct, or continuance under his present system or form of government. Long since, certain individuals have begun to suffer because of the development of the system throwing them out of employment or bankrupting them or whatever: but so far they interpret their failure or opposition as being an affair between individuals, and do not suspect that the system has any influence.

Failure increases, and sorrow, hatred, jealousy, and knowledge, are added to, as the system continues its development. At length some far seeing individuals discover that the system is to blame. They promulgate their ideas and their following becomes larger. The individual, you see, is expanding, and will so continue to grow and expand in numbers that soon he will begin to shake the foundations of the social organization or system to which he belongs. The

individual is fast becoming the social, and the social is becoming the individual: the force representing the individual, or body opposing the social organization, is increasing, while the social force is on the decrease.

This continues until, by revolution or peaceful change, the individual overthrows the idea of organization represented by the social, and institutes a system after his own idea. And thus the individual has grown and increased, and the social has dwindled and decreased until they have mutually replaced each other—the individual has become the social, and the social has become the individual.

This process necessarily accompanies every step in the upward movement of society. Every social organization is the embodiment of an idea. This idea, (known as monarchy, republic, or some other name) so long as it is not the ultimate idea of human government, is ever capable of being replaced by a higher. As a result, reason is ever struggling toward the light of truth just in proportion to the speed at which the systems are successively replaced by a higher, and the details again worked out.

The individual may become the social and so continue for some time before the system is replaced by the higher or the government reinvigorated by the incorporation of new ideas. This

may be made possible by the few aristocrats, "blue bloods," ruling families or capitalists, having entrenched themselves behind the bulwarks of vast material forces and accumulations, thus being enabled to beat back the new-born social infant and for a time keep it from inheriting its own.

They who, together with their following, formerly represented the social, now, having lost that following, no longer represent the social, but the individual. Though they know the new social babe to be correct in its ideas, yet they will not give place to it. This accounts for much suffering and bloodshed.

Even after the new and the right have been established, the old individual skeleton haunts every nook and corner, grinning hideously at every little friction that may arise through inexperience, and trying to magnify them into mountains, till at length, becoming wearied and exasperated the new social babe, perhaps wrongly, passes repressive measures and consigns the foul old skeleton and its kind to the tombs, only to await their resurrection in a different and more glorious form, once the details of the babe's life have been lived out.

CHAPTER II.

The Progress of Man Is Primarily Intellectual; The Three Kinds of Selection—Physical, Intellectual and Moral.

Intellect, unassisted by the underlying principles of being, would, indeed, be quite helpless; but on the other hand, these underlying principles unassisted by intellect, would utterly fail in their mission to create a free-willed, self-responsible, thinking and progressive, being. We are not to inquire which we could most conveniently do without, but which chiefly accounts for the progress toward the Infinite as made by man. As already stated, the eternal principles of being, whose operations as to time, quantity and quality are the outcome of necessity, furnish the various fields, ready-made, in which humanity makes progress. Certain writers and thinkers observe these underlying principles and, centering their attention on them, they, to a large extent, neglect other factors and conclude that all is chiefly the outcome of unavoidable fate, as opposed to the progress and creations brought about by individual will, consciousness, thought and means, as held by the antagonizing school. Both schools of thought are in possession of a part of the truth, but neglect or do not sufficiently understand it to place each

component part in its proper relation.

In considering the question of human progress being primarily intellectual, we must necessarily view man as he is. The inner, or larger, self is one with the Universal, or God. If this were not so, the term "Evolution," rolling out, or unfolding, would be absurd. How could these higher attributes of Deity roll out of the creature until it finds itself the "image" of God, if they were not therein to roll out? The creature of necessity, owing to its very existence, inherits, as latent forces, the attributes of the Creator, or otherwise we should seek in vain to develop these attributes, since they could not be developed if they were not in us as soul traits, or qualities of the inner or larger self. Once the world recognizes this truth, selfishness, hatred, and all manner of evil, will fast be blotted out. Science has already recognized it, and proclaimed it as early as eighteen hundred and seventy-four (1874), at the meeting of the British Association for the Advancement of Science at Belfast, when John Tyndall, the incoming president of the Association, stood up in that august assembly and pronounced these words: "Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of experimental evidence and discover in matter, which we, in our ignorance, and notwithstanding our pro-

fessed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life." In other words, Professor Tyndall found the intelligent Force and Cause of evolution in matter itself. It was in all the matter of the universe, organic and inorganic; it was divine—it was Deity in Nature making all Nature divine, and man divine. Evolution has been accepted as a primal fact in every modern system of thought; God in Nature and in man, and the universality of law have been accepted by the best minds both in science and religion.

We have, then, in the human kingdom, individuals who are "as gods:" who, when they have learned to know themselves, find within those same selves a universe of principles and attributes—they find the larger self to be a microcosm.

This, then, being the case, what do we mean? We must mean the advance he makes in the discovery, interpretation and application of the principles governing his larger self (by application I mean the bringing of the smaller, or self as formerly known, into line and harmony with the larger self just in proportion to the successive discoveries and interpretations). Once he brings himself in line with one or more of these principles, he watches and studies the resulting phenomena and influence

which they exert on his present smaller self, or self as known.

The progress spoken of above we thus find to be mental progress, or additions to the consciousness of the individual as becoming larger and gradually advancing toward an At-one-ment (that is, toward a conversion, or change, of the smaller self as known, into the larger, or self as not known—conversion of the conscious into the super-conscious.) To be conscious of a thing and its attributes and relations means to mentally understand them. To become conscious of them must then mean to exercise certain mental processes and make certain mental experiments till we succeed in intelligently grasping and perceiving their singnificance.

Human progress, then, is primarily mental and intellectual. To know, as a rule, is to become. The knowledge arouses desire; the will struggles and develops to meet the requirements of knowledge; and the creature becomes, physically, intellectually and morally. All exceptions prove the rule; nor are the exceptions discovered in the short span of this life. Evolution is, so to speak, perpetual, and we are "traveling home to God."

Some one concludes, then, that if it were possible for us "all of a sudden" to know all things, we should then be one with the Father and larger self. But this is not so. Will is also a product

of evolution, and depends, for its strength, on the degree of previously evolved will power. How, then, could the will of a low stage of being perform the functions of the will of an incalculably higher plane?

Such would be contrary to the plan of the ages. All man's faculties must evolve together. Imagination goes in advance, and is followed by investigation, knowledge and will. The chief progress is intellectual as a result of investigation. Imagination does not represent the chief progress made any more than does the servant who goes ahead, and returns and reports what he thinks is in the distance. Will carries intellect to the plane above, but it no more represents the progress made than does the continually improved means of conveyance which enables man to more effectively travel and study the world. Both the imagination and the will center on the intellect which is self-conscious, reliable, positive, creative and progressive. It creates the different degrees of imagination and constructs will. Will is an incidental of intellectual progress.

I have already taken up a certain line of argument, bearing on this subject, under the former subject, A Sanction of Reason for the Conditions of Progress, and would advise the reader to re-read it as given there; therefore I shall not repeat it here.

Put in justice to the other school of

thought, I wish, at this place, to say what I have already hinted, that intellect is not all there is in the reckoning of factors. There is that tireless group of primitive instincts, or the larger self, forever spurring the intellect, or smaller self as known, on to activity, just as the careful father unceasingly urges his child to "be up and doing" and "true to his books." And, as the father, the larger self is not the one that makes the progress, but it is the smaller, or intellectual, self. The larger self is already All in All and needs make no progress; but the smaller, or intellectually self-conscious, self is becoming one with the larger, or universally conscious self, and "must needs" press forward. The universal self prepares the field, and in it the individual self gains intellectual acquirements.

Writers of the Ernest Belfort Bax type would virtually destroy the individually conscious self, and have us lose our own consciousness in that of the universal. They do not at all seem to realize that the plan of eternity is not to destroy the self-conscious being which succeeded, contrary to the will of the ever watchful Eye, in stealing its way into the universe; but that this plan is to bring the self-conscious individual, which the Father brought into the world, to a state of harmony with the universally-conscious self: to teach it to intellectually see that even though it

has a separate existence and a separate consciousness, yet its true interests are one with the universal interest. No other creature would be worth the making.

That school which holds human progress not to be primarily intellectual, advances a course of argument which is very misleading, though extremely plausible at first sight. But with the aid of the fire kindled in previous pages, the reader need not err. He can discover the fallacies of their arguments for himself. I shall ,however, examine a few of their most vital points, at the same time giving but brief answers.

Before proceeding farther, I would again call attention to the fact that we must take man as we find him; viz, a being possessed of physical, intellectual and moral, organs and sentiments, already furnished, ready-made, to him by the various planes of evolution below. The faculties are already there, and all that is necessary is to continue the food giving process to keep them alive, and, perhaps, to slightly toughen and enlarge their organs. We may not add new organs, but it is possible to discard old ones. The larger self creates the organs, or fields, in which progress along the self-conscious road must be made by the smaller self.

Of course this applies to the intellectual man. He must be given the food of thought, and exercise of effort, which

toughens the mental fibers and enables a greater degree of concentration and lasting quality. We should then expect the heathen child, under the same instruction and environment, to learn quite as readily as the civilized parents' child, with the exception that the child of the civilized parents would be possessed of greater staying qualities than the heathen child, owing to the difference in hereditary tendency. And this may be said to cover the influence of heredity; that it is a tendency, capable, in general, of being overcome. The civilized parent has added no new faculties to the child, but only a little different tendency by which the faculties already existing are likely to be more or less spurred to activity and governed. The gulf which seems to exist between the civilized man and the uncivilized man is not one of intellectual power nor additional faculties; but it is accounted for chiefly by the preservation of practically all mental achievements by the more efficient society to which the civilized man belongs, and the more advanced systems and methods thus being worked out—just as the ensuing generations of the community in which the parents, from one generation to another, preserve their accomplishments, in various directions, in book form and hand them down to each succedeing generation, will be far in advance, intellectually, of the community

which fails to do so.

The more efficient society is brought about chiefly by its individuals voluntarily bending their mental energies in line with the tendency of the larger self as manifested alike to all peoples under the same conditions, natural features, and forms of life which surround them. The underlying principles of physical, intellectual and moral, being, in their cyclic course, open up new fields into which the race may enter and travel upward if they will. The race builds its own higher social fabric after the pattern of the idea intellectually conceived and seen in surrounding phenomena and in the religion practiced.

These facts as above observed are what lead us to think that the children of the race lower in the scale of progress would make headway quite as rapidly, intellectually, as would the children of a superior race, providing instruction and environment were the same in both cases. And this we find to be the case. The children of the peoples of India learn just as speedily as the children of their rulers, the Euporpeans, and often times have even surpassed them. They have also proved themselves equal to the Europeans in the various professions.

Perhaps the most striking example of the progress made by the children of an inferior race is that of the Austrailan who, as a rule, has no words in his

language to represent a number above three, and whom ethnologists class at the bottom rung of intellectuality. Yet we find that they fully compete with the children of the Europeans in the colonial schools, one of the aboriginal schools (that at Remahyack) having for three successive years ranked highest of all the schools in Victoria.

Similar results are obtained among the Maoris in New Zealand, the American Negro, and, in fact, most every race yet tried, including the American Indian. The only difference seems to be that the inferior races do not usually evince those powers of prolonged and intense application so essential to high attainments, which powers, however, are not intellectual powers nor deficiencies, but are traits conspicuous among certain peoples and known as concentration. The cause of this difference in concentrative power has already been described as a hereditary tendency.

The Damaras have been very widely quoted as exhibiting the great mental gulf between the advanced and the lower peoples. The authorities tell us with the greatest wonder that these people are obliged to count on their fingers and by the use of other crude methods; that on purchasing several animals of one of them for two sticks of tobacco each, it was not permitted to give the required number of sticks and drive the animals away, but was required

to put two sticks into the owner's hands and drive away one animal, and then repeat the process again and drive away the next animal, until the transaction was thus completed. At another time an animal was purchased for ten sticks of tobacco. The Damara spread out on the ground his hands and a stick was placed on each finger and thumb, thus making ten.

This difference is not to be explained by a great difference in intellectual power, but by a difference in method and system. We, ourselves, can not distinguish a number of objects above three or four without using some system of counting similar to that of the Damara. It is a well known psychological fact that no race of men can determine a number of objects above a very small one without using some system to count them. Take a number of grains of wheat in the hand and determine, if possible, how many there are, at a glance, and without using any system of counting them, and you will see wherein the difficulty lies. You try to count a dozen of eggs, but cannot do it without using a system of ones, twos, threes, or perhaps fours—so little additional intellectual power have you evolved above that of the lowest race of men. When you reckon above three or four, it is at best only guess work, unless some accurate system is made use of.

The Damara's system is to tell the

units off against his fingers as a scale; our system is to tell the units off against some scale which we have devised. We should otherwise have to remember each unit individually just as does the Damara who can at once tell if his flock are all present by remembering each separately. Our scale by which we calculate was not given to us by nature nor born with us. It is a kind of mental tapemeasure invented by succesive generations, each generation perfecting it by adding to it what new discoveries may chance to be made. The only difference between the two is that our scale of numbering is more highly perfected than theirs.

The subject of discussion, it will be noticed, is not that human progress is primarily the result of additions to the powers and faculties of intellect, but that it is simply intellectual in its nature. And being intellectual in its nature is no more saying that the intellect has become more effective by virtue of a large addition of inherent power and vitality thereto, than it would be so said of the machine which was formerly used to make boots, but now it is also the means of turning out shoes, slippers, etc. It is the same old machine, no stronger nor weaker, strictly speaking.

If this were not true, then the child of civilized parents would far outstrip the child of heathen parents under the same surroundings and instruction; but this, as before shown, is not the case.

only a different system and method has been applied to the machine. And if the shoe-making apparatus were of pliable material, the molecules of which were capable of assuming any relative shape desired, the machine could serve the purpose of turning out an almost endless variety of articles in the line of footwear, without any large addition of strength to the machine itself. The system or manner of using the machine has been changed, that is all.

Or, supposing that a different pressure would produce a machine for making bottles, or plows, or binders, or any other thing possible to be made, then the example might come a little closer to that of the mental apparatus. But however planned or stated, such crude examples can not give us a parallel case to that of the wonderfully constructed brain.

The individual intellect and brain is an entity which is, to a great extent, aroused to activity in various directions by the society to which it belongs, whether past, present, or future in its consideration as an organization. This social organization has preserved all the important intellectual creations and achievements, the sum total of which creations and achievements, whether in the physical, purely intellectual introspection, or moral, field, represent the progress made by said organization. Not by any single

individual, remember, but by the entire social structure, and the power resulting from such a combination of intellects. The moral which holds society together and enables the preservation of all intellectual acquirements, no more represents the progress made than does the hand which holds the object while the brain or mind examines it.

It should then be evident that to say that human progress is primarily intellectual is not at all to say that greater inherent power has been added to the individual brain. This is an important point, and should be carefully studied, as it clears up the difficulty which Benjamin Kidd in his Social Evolution, together with his followers, found in the statement that human progress is chiefly intellectual. Mr. Kidd erroneously took it to mean that so much additional inherent power had been added to the individual brain, and the source of his difficulty is plain.

Again, it should be observed that the social organism that yields to that strong tendency of mankind to go to extremes, is bound, sooner or later, to lose its identity. The yielding in its extreme form is in the main mechanical, and the outcome of passion, and not intellectual and reasoned. So soon as man goes a little to the left or right and out of line with the Infinite, he is in danger of some extreme. Of course he must go a little out of line, or he will not learn (an intel-

lectual process again) where the line lies. But once he discovers this line, then the battle commences in earnest. By going out of line he has fallen: that is he has exercised unnatural functions, and has thus set his passions and lower self in active and inharmonious operation. Yet he knows the right since his latest experience, and conscience cries aloud to will to do the right. Will makes a tremendous effort, but perhaps stumbles and falls. Intellect has not made sufficient progress for the individual to know enough of the truth for himself to make the line on which conscience stands the line of least resistance. But once he intellectually sees the line of least resistance, place will be given to the action of will. This line might not be the line of least resistance for another person; neither is it necessarily the line marked out by the Infinite; and if left to himself without any aid from a higher social source, the poor individual would be obliged to learn and suffer and follow the line of least resistance many times, and sufficient truth could never be learned to enable him to see the line of the infinite, here nor hereafter, inasmuch as he would have no way of working out the At-one-ment with the Universal, or larger self. If progress were not intellectual, the above would not be true, and he not only could work out his own salvation (as we all must), but could also work it out by himself, and without

any external aid (which none could do, nay, not even Christ, as I expect to show later). But progress is intellectual and we must be given a means whereby this intellect shall be enabled to see and understand the road which leads to that state of society known as Universal, or larger self, or At-one-ment, or God; and how else could we be made to understand this social road which leads to the universally social, without having experience with the various social forms from the lowest to the highest, from the beginning of the road, or journey, to its end? Without having such previous training of our intellects and unedrstandings, we could not possibly recognize the universally social, or line of the Infinite, if we should see it; and even though we should walk therein, we would soon wander from it, owing to our inability to recognize it. All motion would then be in a circle. The social intellect and the force it represents causes all motion representing life to be in successively higher circles on the Infinite spiral (as seen in plants, the location of the heart and other organs in the animal and human bodies, etc., etc.)

To supply this intellectual requirement it is necessary for man to live in society; and not only to live in society, but under different forms from lower to higher. But how is such a state to be brought about from such a chaotic condition of affairs, with anarchy on every

hand, and each and every individual a different line of least resistance (and this is where Anarchists would have us go, but they know it not)? Verily, a common line of least resistance (that is least as to the whole social organism, or the average of all its individuals) must be drawn which the individuals must follow. Hence the saying and meaning of "The majority rules." This line is drawn, though necessarily only approximately, and it matters not whether the form of government thus created be patriarchial, monarchial, constitutional, or whatever kind except necessary, the principle, in fact, applies to all.

Once the government is formed, it immediately arises in the reader's mind that the line of least resistance is different for every individual, and he inquires how it is possible to substitute this new line, thus drawn, for the line of least resistance to the individual. The answer is, to make the new line the line of least resistance, instead of the old, by the incorporation of punishments for disobedience, or failure to forsake the individual line for the social line, and the consequent introduction of fear. Fear, then, supplies the needed link to change the line of least resistance.

And here I would ask the inquirer not to understand me that the new social line is the true average of all the lines of least resistance of all the individual members; but, on the contrary, it is often far

from being such. I mean that the new line so seems to the less far seeing individual members. I would also not wish to be understood as saying that the first social relations were the outcome of "social compact." Be it far from me. The first social relations were necessary, as being a field created by universal law and by instinct, just the same as the other fields in which the individual is to make progress. As before said, the Universal can go so far, but no farther, without the assistance of the self-conscious creature. Man, the creature, finds himself in these relations and proceeds to draw the line.

But is this sufficient to finally teach him to see that in reality his interests are one with the interests, not only of the members of his own little social circle, or government, but also with those of all other governments of earth, yea, and of the Universe? In his little government he, generally speaking, sees his rights, duties, powers, privileges, and his very life, as he considers. His interest seems to him to be in the destruction of other social organisms. How are we to get him out of this terrible and awful rut and intellectual blindness? There is no use to attempt to do it directly by suggesting a change, as he is as yet little more than a blinded human animal. His dreadfully prejudiced condition of mind can be overcome by indirect means, only: by a change of "The

inner man, "or heart and thought. It is necessary to bring about a revolution in his manner of thinking of outside social circles, that a change of his conduct may also be brought to pass, in this respect. And soon we shall see another beginning of the conflict of reason and conduct. We have already, to some extent, seen it in the government; but now we are to observe it on a larger scale and along a different channel—that of religion, or relation to other social circles.

And how is he to be given or to obtain a religion? There is no being that can speak to him from the voiceless depths of the great Universal, anymore than he can speak to it (the being). His neighbor tribes press him and he suffers. He cries to the winds for consolation, but hears not the rustle of a wing; he inquires of the stars the whereabouts of his savior, but night draws about him its sable curtain and the storm speaks to him in thunderous tones. But he has not failed. The ideas of trouble, savior, union, etc., have already entered his mind. He is becoming earnest in his life and death struggle, and is preparing the way for the reception of truth. All is turmoil everywhere. A certain one a genius, the product of the age, arises in the midst of the chaotic state of affairs with healing in his wings. He stands aloof from the world and views it; discovers

the proper relations of things up to this point in the world's evolution; sees the tendency of the larger self to be toward the social on a larger scale; and hands it down to his people, of whatsoever tribe or nation, in the form of precepts and example, and it is called a religion. Its higher source is recognized, and hence the supernatural sanction. This is the source of Buddhism, Confucianism, etc., whence we first get the command, "Do unto others as you would have them do unto you."

The givers of these many religions were themselves in possession of a rational sanction for their precepts; but their followers were not until after they had worked out the details of the stage of life for which the religion was intended. Once this was done to a large extent, reason entered in so sharp conflict with conduct that a higher religion was necessary. But with certain precepts of many religions of a higher type, reason will never enter into conflict. A religion, then, whose precepts reason never contradicts after seeing the source, would be a perfect and final religion, which would succeed in reconsiling the individual with the social—which Benjamin Kidd erroneously says will never come to pass, nor even the manifestation of such a tendency.

It remained for Judaism in the persons of Moses and the prophets to go deeper into the mysteries of being, and come

forward with "Thus saith the Lord." Moses and the Hebrew prophets went far beyond the Egyptian sorcerers in discovering and setting in operation the laws governing phenomena for which the general public can offer no rational sanction. These Hebrew seers lived in a time when the world had gone as far as it could in the solution of the problem of dualism, or how the individual might become reconsiled and one with the Universal, or God. All was darkness, and they saw it, but saw deep enough to understand that some genius at some time would appear with the solution. They saw with the eye of faith. They lookd again and saw the time and place, and recognized the genius who should solve the problem of the At-one-ment. They called him Lord, and performed what are deemed higher miracles by virtue of the power of faith in this Lord.

The world moved on and continued its course till it had worked out the details necessary to enable the giving of a world religion. The world genius, Jesus of Nazareth, saw all the requisite relations of the smaller self to the larger self (of the individual to his God, or universal self), understood them thoroughly with his intellectual eye, and formulated the world religion and gave it to his struggling brethren. What he saw of the larger self ("with the Father"), in respect to the world religion which he was to give to man, he related to the world, not

in the form of the examples which taught him the principles, but in the converted form of precepts.

As already said or hinted, the world at the coming of Christ was in great darkness. Previous to this, the intellectual life of perhaps the ancient world's representative nation, Greece, had risen to its highest development, and was characterized by the immediate sacrifice of the subject to the object (nature, the state, etc). But the complete severance of the two, of spirit and nature, had not yet arrived: the subject, or individual, had not yet so far reflected upon himself that he could apprehend his own true worth —he had not discovered that his whole self, or "all in all," is not to be found in society alone, or in patriotism. And suffer me to say, here, that this is the state of society to which the lamentably erroneous religious doctrine as taught by Ernest Belfort Bax and his following would ultimately lead us if it were carried out; viz., the sacrificing and final losing of the individual consciousness in and to the social consciousness. We would then experience the above mentioned state of Greece. Seeing this, and recognizing, also, the state of slavery in Greece to support its advanced intellectual condition, and realizing the aversion and opposition of the Christian mind to slavery, Mr. Bax tries to blind us and to remedy this terrible defect of his pet theory by offering a "Religion of Rea-

son." He would convert everything to the social and entirely destroy the individual consciousness in the end; but on the other hand he would "play the fool" by again resurrecting the individual consciousness through the instrumentality of a "Religion of Reason." He seems not to perceive that reasoning is absolutely individualistic, just what he wishes to avoid. Under his system the individual would not need a change of the inner, or thought, man, by means of a "Religion of Reason," to cause him to think and reflect on himself. It was required in the time of Greece, but the world has long since learned the lesson The world, if ruled by such as Mr. Bax. would be set in far worse confusion and suffering than was France after the institution of the "God of Reason." Whosoever wishes, let him answer this It will be the worse for him and his theory, as a systematic exposition of it and its errors shall be made if necessary. Mr. Bax is a strong man in his place; but it is to be lamented that he should so injure the few high economic ideals offered by him, by trying to associate with these splendid ideals such old time worn ancient political ideals. Christian Socialists, awake!

Pardon this necessary digresion, and others of a like nature. But as already said, the individual had not yet discovered that he has a separate value. This discovery began with the decay of

Grecian life, in the time immediately subsequent to Alexander the Great (I use Greece only as a typical example). As the social and objective world lost their influence, the self-conscious individual turned his thought back upon himself—he began his journey toward the state designated by the forced term, "Liberty." He breaks the band which holds him to the social organism, and is overcome and put in chains by other organisms not yet having thus severed their interest. He suffers, and seeks reconciliation with the social, or larger self. He realizes at last, that both he and the social—both the individual and his larger self have important functions to perform; and thus he seeks by self inflicted punishments and asceticism to bring about a reconciliation between himself and his God (the external, as it seems to him). Neo-Platonism made a last and despairing attempt to overcome this separation, or to bury itself within it, by bringing the two sides forcibly together. It would accomplish this end by its extravagant speculation, and, practically, by its mortification of the sense. But the attempt was in vain, and the old philosophy, totally exhausted, came to its end and was broken to pieces on the rock of Dualism.

This great problem, thus left without a solution, Christ took up. He assumed for his principle the idea which ancient thought had not known how to carry

out, asserting that the separation between God and man—between the larger self and the smaller self— could be overcome, and that the two were capable of being united in one. Christ's fundamental idea is, that God became incarnate (that in Christ, himself, the larger self became manifest, as to its attributes, in the flesh and conduct of the smaller self, and had built a physical temple through which it could be reflected; and that his followers could at some time show forth a similar glory). And, Christianity being a practical religion, this had its practical exhibiton in the idea of the atonement and the demand of the new birth. Instead of a merely negative asceticism, Chirst taught the positive purification of the sense from its corruptions, by means of opening the "door" and letting him and the Father into our being.

But the peoples of the earth did not comprehend Christ's doctrine, and the philosophers since have gone almost as far astray as the ancients. The world has not realized that it is possible to attain to all the fruits of his teachings in this life, but has thought to postpone the complete life to a future time in a distant world. As a result these teachings were considered, in part, impractical for our present state, and that the main thing to look out for was to be sure to cover the dirt of life by faith in the saving power of Christ. Even this faith,

as will be shown later, has performed an important function.

Christ is simply an "elder brother," a human being, one of the first in the struggle for life, gone before in the course of evolution. He has dwelt in the heavens (Astral regions) where he studied the picture gallery (polarized thought) of human experience, and learned the lessons of life, and its tendencies, sufficiently to be able to formulate the doctrine he taught. He could not have given us the doctrine any sooner than human evolution taught it to him. He depended for his instruction and understanding upon the experiences of humanity teaching him where to look for the Father (for the line of the Infinite). The Infinite can speak to no being who has not prepared himself to speak to the Infinite; and this is not all for the Father speaks to every individual who has thus prepared himself, just as much as he did to Christ. God is no respecter of persons.

Christ was not incarnated once, only, as we are, but took upon himself flesh the second time. The first incarnation (as our own) was not the result of his choice in obedience to a full knowledge of its nature and laws; but his second incarnation was so chosen. This cannot be discussed farther at this place. The deeper truth must be postponed to a later volume. What has been already said will undoubt-

edly be fought long and hard by those who have gone but a little way along the narrow road of self-preparation to speak with the Infinite. They can not comprehend Christ and his doctrine, and take comfort in thinking that there is no condition to which we can attain, on this side of the "Valley of death," which will enable us to see and to know these laws of our larger self. They speak loudly of faith, but their faith is passive and blind; and of high ideals, but deny the possibility of living or attaining to the ideal, or perfect, life here on earth. They would give their life for Christ's doctrine, and yet they proclaim that a part of it is intended for a future and distant heavenly existence, as though we could not be given this doctrine after we get there. They excuse their filthiness by professing a belief in irremediable human weakness, and in the subjection of each individual to his besetting sin. One should almost be obliged to kill them to rule them "with a rod of iron." But the next, or Moral, age will see them thus ruled. Once this age of miracles and wonderful phenomena shall come to pass (and it will not be long) and they shall see Jerusalem shake and lead the world, then they will begin to believe and to live. They have so great faith in their Lord that they say he knows all things, and thus make their loving Master out a falsifier. Christ says: "But of that day and that hour

knoweth no man, no, not the angels which are in heaven, neither the Son (Christ), but the Father."—St. Mark, 13:32.

We see, then, from what has been said, that Christ taught the At-one-ment: set in operation our mental process which will sooner or later cause us to see individual interests to be one with the social and the Universal. He did not choose to teach the precepts and ideals through the instrumentality of another individual, but came to earth himself to prove to man that it is possible to live the perfect life in the flesh, and to overcome the world and keep it in its place. It is, therefore, evident that Christianity has the qualification of the world religion. And so it is. There is no need of any other. So far, but little progress has been made in the direction of At-one-ment, because man has not intellectually comprehended the meaning; but now that it is, at the end of this the age of Intellectual predominance, given to mankind to understand this term, progress will be rapid. Those who have the light will spread the glad tidings, and the soil that is prepared will receive the seed of truth eagerly. If you, reader, do not receive it, know therefrom that you are not prepared.

We have observed that the governments of earth secured obedience chiefly through fear of corporal punishment. The religions, on the other hand, made

extensive use of fear, but postponed the penalties to the future spiritual life (by spiritual I mean the larger or social self: that by wronging society they would in so far cause themselves to suffer in their future, or Astral progress, owing to the fact that their welfare and the welfare of society are one). Then came Judaism and Christianity and added faith as another positive and important factor, and taught that "perfect love casteth out fear." Christianity would do away with fear entirely and substitute knowledge and love. It would have us worship the Father "in spirit and in truth."

"But," says the reader, "what rational explanation can be given of the purpose of the emphasis placed on faith by Christianity and Judaism?"

The Hebrews were pointing forward to the coming of a personage who should solve the greatest problem of the world—a problem the solution of which was not even seriously attempted by the philosophers of earth. Great intellects had moved upon the face of the deep superstition and darkness of the Intellectual age, and what method would thereafter prove adequate? Fear alone would not conduce to earnest investigation, homage, and preparation for the reception of the truth. Faith, love and authority must be added. There must be a manifestation of wonderful phenomena the like of which earth had never witnessed from the hand of its gigantic

intellects, and these phenomena were to accompany both Judaism and Christianity. Authority and super-rational power were thus to arouse faith in the ability of Him that should come to save the world from the terrible suffering consequent on a failure to solve the problem of Dualism—or in other words, to point out the way that leads to the At-one-ment. Very appropriate is it, then, for Christ to say, "I am the way, the truth, and the life." He knew that if the world should believe this, their faith would result in an active study of him and his teaching. Christ also knew that by following him, humanity would at some time arrive at a state of knowledge and understanding where they could comprehend and intellectually see for themselves the plan of salvation and the solution of this great problem. This is what Paul means in I Corinthians, 13:12: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." An intellectual process again. That mankind might be prepared for the reception of this truth and solution, Christ put special emphasis on faith in him, his works and his doctrine.

And now, we have observed that the cause of much confusion in attempting to determine the nature of human progress, is a failure to recognize the difference between the conditions of progress

and the conditions of life: between the field in which progress is being made, and the nature of this progress. We have also noted that man makes his own conditions of progress; that there is no true and lasting human progress except that which has the sanction of intellect, inasmuch as without this sanction man could not avoid blindly stumbling over the same block every time he came to it; that the preparation of the great fields by the fundamental instincts does not represent man's progress, for the field is not yet prepared in which he is to make progress. It was stated that the givers of the various religions, including Christianity, intellectually understood the purpose and principles of these religions; that geniuses are the products of the age, and not of individual intellects; that human perfection can never be attained by hereditary additions to the individual, but only by harmonizing the individual with the socal interests: by bringing the intellect to see that there is no conflict between the true individual and social interests; that inductive reasoning is an absolutely individualistic process, but that deductive reasoning is the method of the Universal, or God: that humanity is constantly striving through inductive intellectual acquirements to attain to a universal premise that it may more closely think and reason after the Father, etc., etc.

THE THREE SELECTIONS.

PHYSICAL SELECTION.

Generally speaking, we find in existence among organic beings three kinds of selection. Just where to find the dividing line of predominance of each kind is perhaps, to a certain extent, indeterminable; but as the laws of evolution operate with minute exactness as to time, it is possible even with our limited facilities to reckon approximately. This task will not here be undertaken, as present purposes do not so require. All that is needful to know is that during the age of predominance of an earlier selection, the field is being prepared, unobserved by man, for the next selection to follow. By selection, as applied to the creature, we mean individual conscious selection. Each selection has a separate age of predominance, but no selection can indefinitely enslave another. To do so would mean death. Harmony must be the end of all three selections, and until this time no one selection can perfect its mission. All three exist from the earliest period as a sort of indefinite fitness of things.

Physical selection operates for the perfecting of the physical appearance of the body. The creature chooses its mate and associates, to a large extent, for the physical traits of beauty and perfection, which they possess. This course of con-

duct runs upward through all the forms of life till it reaches man. Nor does it cease to operate on reaching man, but begins to be exercised in a more refined and intellectual manner. The field for Intellectual selection is slowly, and unobserved by man, being prepared. He is forced to apply intelligence to his conduct in his terrible struggle for existence in the midst of all sorts of vicious beasts, but he has not yet interpreted whither it leads.

As Intellectual selection comes to the front, Phyisical selection becomes less strenuous, and man, as an average, grows weaker till toward the close of the Intellectual age. The normal functions of the Physical age are given the name of passion, etc., by the Intellectual age.

And now that the human form has been reached, Physical selection must, in large part, give place to the next age of predominance.

INTELLECTUAL SELECTION.

This selection, as already stated, has been slowly coming to the front for many generations until now it is the predominating one. Not only was physical strength essential in the struggle for life, but intelligence seemed even more so. The more intelligent, even though weaker physically, were the successful types.

Up to the time of the beginning of the predominance of Intellectual selection,

this selection was largely subjective and necessary, and governed by the fundamental instincts together with environment. And this is true of the other two selections, also. It has been the result attained by that great undercurrent of being which gradually objectifies itself (becomes intellectual consciousness) by the "still small voice" which incites the mind to introspection. Herein lies the beautiful secret of the "missing link," the workings of which are undreamed of by the mass of humanity. The evolutionist with his grossly material, yet necessary, methods, has searched the physical realms for the secret which bridges the abyss between one species and another, but he shall never find it there. He observes that each species has its strict conformity to type and never, from the physical plane, changes into another. This he can not understand: and the explanation of its process can not be given here, but must also be postponed to a later volume. We are not so much concerned with it at present as we are with its external manifestations, and on this plane the discussion must herein be conducted.

Once the creature begins to introspect, it sees the reason for its success, and intellectually conscious selection sets in. This kind of selection finds its practical consideration only in connection with man. He now has an obscure conception that the cause of the greater

success is intelligence. As this knowledge of the new power is put in practice, and competition becomes strong in this direction, the new age of predominance begins.

It is at the close of the age of Intellectual selection that we live. Its most conspicuous characteristics are invention and discovery. A high social state leading to world union would be impossible if the third, or Moral, selection did not appear to assist man's understanding.

During the Intellectual age we should expect to find a long succession of rising and falling; successes and failures; accumulations of invention and discovery of one society applied for the vanquishing and destruction of other societies less efficient; universal homage to education and intellect; materialistic conception of things; ruling authority, in continuous succession, exercised alternately by the few and by the many (providing the alternate change of individual and social is real), till at last it seems as though every individual in the organism should become a ruler either official or influential, after having involved greater and still greater proportional numbers of its members as ruling factors. It should also be noted for a selfish accumulation and control of natural forces and artificial products; gigantic trusts and labor unions; governmental prosecution of trusts and

wrongdoers, and an attempt to restore competition as destroyed by the corporations, and consequent failure; universally hard fought political controversies on the subject of Imperialism; a steady increase in the number of the unemployed; strikes in every nation; a constant decrease in wages a little later on; discontent no longer concealed on the populace learning their relation to cap-capital; great outcry exercised through rush to ballot box; unprecedented corruption of ballot and count, and astounding election results; upheaval. Previous to this we shall see the labor trust, or unions, broken up; great warlike preparations; the family almost destroyed because of ignorance, passion, greed and materialistic conceptions; male, female and child alike turned robber; starvation and destruction in certain localities, and constant drift toward government ownership.

As to religious creeds, we should expect them to lose, step by step, the purity of the doctrine of their founders (Christ, Buddha, etc.), on account of conformity to the world; to fall into great controversies over the meaning of certain features of their religion (as seen in the Christian church), resulting in a division into sects, each sect forever, thereafter, ceasing to look chiefly to the founder of the religion for its interpreta tion and, instead, accepting the interpretation of the originator of the sect, and

thus worshipping man, the founder of the sect, instead of their God, the giver of the religion. We should also look for the sects to practice carefully the letter and form, but lose the spirit; to declare certain most vital things, practiced and taught by the founders of the religion, not to be intended for the present day; to make God's house a house of merchandise; and at length exercise but little trust in God, but to place this trust in material things. The nominal church will gradually drift with the world. It will follow the example of the corporations and trusts, in the flowing together of various denominations, or sects, and in talk of world union of religions, but at the same time losing the influence of the spirit in the details of life. These, together with many others, are characteristics of the "latter days" of the Intellectual age.

As to great poets and great painters at the latter part of the age, they are, so to say, "conspicuous for their absence."

Philosophy continues to wander blindly till the very end, when it, at last, sees the truth as taught by Christ.

Science begins to see the subjective indistinct in the distance, and no longer seriously thinks of abolishing the axiom from its calculations

The Elect of divers religions catch a view of the third age upon us; the Jews return to Jerusalem and accept the

Christ; and the hills and valleys of Turkey are bathed in scarlet. Previous to this, joining church becomes a business consideration; the church, in large part, is converted into an institution for the man of means; capital finds the church to be its friend, and makes liberal donations to it; the church puts up a sham battle by sitting back and loudly praying for the good work to go on, once the government does begin to punish capitalistic corruption workers; it sleeps while those whom it brands as infidels and "heretics" work noble reforms and do the pleasure of God.

While this is all true, yet the Christian church has performed an important function in the preservation and distribution of the original word, the Bible. It has, of necessity, and owing to its unavoidable blindness, been largely controlled by the spirit of the age. We give it credit for what it has done; but the time is at hand to cut off the nominal church and give place to the real church with Christ's spiritual presence and power

The student must not get the impression that when one age ends, the faculties most vigorously exercised during this age will cease to exert an influence. This is far from being the case By a certain age of selection we simply mean that the faculties exercised most strenuously during that age are those which seem to man to be most in need of such exercise. This has already been

explained.

The Intellectual age, fitly termed the insane age, however absurd it may seem, is now drawing to a close. Already the Light of the world has appeared, but few have recognized that light which comes as "a thief at night." John Tyndall, in 1874, partially comprehended it; and since that time we have, in obedience to the saying, "The Kingdom of Heaven is within You," been looking within for this kingdom. Let us, then, look to the next age and see what will be the nature of this kingdom.

MORAL SELECTION.

This subject must necessarily be treated a little more fully. I shall first give a short description of the preparations proceeding in the world for the incoming of the Moral age, and the subject proper will be treated in another chapter. This age has never yet predominated, but has exercised a sufficient function to make possible, since a very early period in the Intellectual age, the laying of a foundation on which to erect the future universal social organization. At each step in advance made by man, this selection was always there to present its claim to his conscience, and urge him to select the highest and most noble ideal known to him. It never slept, but night and day it kept a perpetual watch By it assisting man to dwell together

harmoniously in society, all the important achievements of Intellectual selection and activity were collected, compared, perfected and preserved. It unceasingly presented to men's consideration a broader and more humanitarian view of life, and thus, by its secret workings, caused them to dream of, and adapt themselves to, a more universal society.

All this Moral selection did through the instrumentality of the various religions. In almost every conquest it taught the warrior that he was fighting to destroy some evil which he imagined he saw in the life of his enemy, and thus trained him to give his life blood for an idea. It made him to think it a small matter to die for the idea which his country represented, and for his bravery and patriotism it gave him a "happy hunting ground," or a blessed home beyond, and condemned the coward to everlasting chains and torments.

Nor is this view of life's affairs, in the form in which it was held by the heathen, the outcome of superstition, as the unscientific historian would have us believe, but it is the result of the mighty effort of the deep underlying moral current to make stronger and stronger the band which holds together society forever becoming more universal. And so it functions, ever inviting society up higher to a more humane plane, each rise giving to the social organization a more powerful universal incentive, which

becomes more powerful as it advances from the oppressive and arbitrary rule of a single despot to that form of government which at each advance involves a still greater number as the rulers, until, at length, the grand goal is reached, and rulership is no longer exercised by the few, but every individual in the organism is virtually both a servant and a ruler.

It has already been hinted what our next step shall be. The psalmist has sung of an age when the heart shall leap for joy, and man shall know no fear

The angels have stirred the very depths of the universe with their glad shout of "Peace on earth, good will to man." The never ceasing prayer of the Elect has been, "Thy will be done in earth as in heaven." The prophets long since proclaimed the distant approach of a day "When the morning stars" shall again "sing together, and all the sons of God shout for joy." The occultist and astrologer have taught us of the passing of the "dark satellite," the return of the wandering "prodigal," and the entering of the "house of Capricorn." The utopian and poet have written in letters of fire their image of an age when all humanity shall be a unit, and life one continuous joy. The politician, priest, and monetary proprietor, have felt the awful jarring and heard the heavy rumbling of the great world undercurrent travailing in the birth of universal light

and life, and are about to raise the voice in terror to the mountains and rocks to fall about them and hide them from the face of Him that permitteth darkness and destroyeth the same.

Everywhere we look we see hand writing on the wall, and all tribes, and nations, and principalities, and conditions raise the voice in one harmonious strain in recognition of the approaching star of promise. And yet there has been no serious attempt to lay before the world a perspective, in a broad sense, of what is soon to come to pass. The writers and advanced thinkers everywhere agree that humanity is about to experience a change, the like of which it has never yet seen. Each theorist has advanced his idea of the import of the change which is now facing us, but has drawn almost entirely from a very small field of vision. The student of prophecy declares that the change will be one of a moral nature. The Socialists of the Karl Marx type assert that it will be one of a social and economic character, but they give little attention to the moral and religious phase. The Christian Socialist movement, which finds its identity chiefly in the American type, combines the above two, but shows its insufficiency in its lack of a scientific basis tending to prove to the world the stability and inherent elements conducive to unrestricted progress as demanded of the next age; nor are they in possession

of an authoritative standard by which to try and shape the myriad details which would of necessity arise for solution under the system which they wish to institute. Thus they would continue to be hindered by the great dark cloud which, in all past time, hovered between the peoples of earth and truth, and would not yet have a rational sanction for their conduct. Such a sanction is so necessary for convincing the minds of men, and is the chief and distinguishing feature of our next step, up to which all past history has been pointing. "But," he says, "have we not our Bible for our standard of judgment?" We must remind him, however, that he has the Bible for a standard only so far as he understands it. Beyond this he can not go. If he thinks he already understands his Bible, then there is no longer need for faith, and he may as well complete his act by also physically casting aside this Bible, as he is already acting (in profession) under the sanction of reason, and not of faith. His Bible henceforth is but a relic to him. But he yet lacks somewhat, and must be given an additional law of evolution, that he may know how to solve the political problems as well as the spiritual.

Even evolution, up to the present, has given few words of comfort, and has placed itself in opposition to the universally rising instinct which urges men to burst asunder the swelling chrysalis.

it has neglected to use as an element in its calculation the third or Moral selection, and has thought to find the whole secret of life and existence in the predominating influence of Physical and Intellectual selection, with but an inkling of the Moral to be observed here and there at haphazard. And thus, realizing that no power in heaven nor on earth shall be able to stay the mighty arm of the rising self-conscious proletarian class, the devotees of the two thirds complete evolution system of thought as taught by Benjamin Kidd and his followers, place themselves in the inconsistent and uncomfortable circumstance of begging the toiling peoples not to vote out and crush the giant of capitalism and industrial competition all at once, but to let it live forever in a still less repulsive form, gradually diminishing its destructiveness, "bit by bit," on to infinity. Seeing none but the first two kinds of selection, they can not give them up, but would lay hold of them and drag their unbearable burden all through the next age to the very portals of the angelic world; and would refuse to drop them even there until they were first assured that they could continue to progress without them.

No man has truly spoken to the world in the name of science and authority. Seeing the chaotic and contradictory state of affairs, it is no wonder that each devotee of a pet theory is narrow

and one sided, and at enmity with every other. They agree that a new age is upon us, and that it will make for good; but owing to the fact that each one has sailed into the great sea through a different channel, they are forever in an uproar and conflict as to the nature of this sea.

The world is broken; we must bind it. The human house is divided against itself; we must unite it. And who shall be able to perform the task. "This kind goeth not out but by prayer and fasting." He who would solve the mystery hitherto hidden from the world must go up into a high mountain, where the air is neutral and ethereal, and where the world thought travels fast and is focused, producing an astral pricture of the deductions and lessons taught by the sum total of human experience. If he would teach the world, he must, himself, be a most pure and spotless reflector, and be able to reproduce the picture down on their material plane without spot or blemish. Yea, he must be none other than one who can drink the cup and say, "I and the Father are one:" and "There is none of my will that is not the Father's." Again, who shall be able to perform the task?

We, all, seem to fall short of the requirements, but we can not refrain from speaking, even though this be the case. The author realizing this high standard, and perceiving his own short-

comings, hesitates at the sight of this holy ground. But the time has arrived when some one must speak. The great stone has cried aloud, and it may be that others are writing while I write. However this may be, I enter into the task before me with deep trust and humility, knowing that the truth is not to be obtained from the world in its mad rush, and that constant communion must be had with the larger self. The words of fire must be spoken, for they burn. The opposition foreseen enforces the truth to be spoken for the truth's sake, and prevents the advance of any pet theory.

We have observed in preceding pages the never ending conflict between man's reason and his conduct. This conflict plays an important part not only in his religious observances, but also in his social and political conditions. We have also noticed that at each step, which was truly an advance, larger and larger numbers of individuals were made the political rulers, and were thus initiated into the mysteries of the purposes and tricks of government, and the political reasons for human conduct: in other words, the rulership ever moved toward the people by placing greater proportional numbers of them into office. They continued to become more self-governing, and every advance made was in direct line with the liberation of the masses: it brought still larger numbers (to repeat) to see the reason for political conduct, and drifted

slowly, but surely, toward a condition of affairs when all the individual members of the social organism shall, practically speaking, see the reason and the conduct to be one. Then the people will have become self-governing, politically.

In the material aspect, we have seen the world bound together with a network of railways, canals, ocean courses, submarine cables, telegraph, telephone, and wireless telegraphy, and have observed gigantic factories scattered everywhere. The necessaries of life from the beginning ,rapidly ceased to be hand-made, and this function devolved upon the factories. Division of labor was extensively instituted, and improved machinery was introduced. For mutual benefit and protection, various factories united their capital, and were thus enabled to substitute vastly more improved machinery, to save large amounts of money which would go for wages but for the obtaining of machinery by which greater quantities of goods could be made with a much smaller number of laborers, and to undersell and force other competing companies out of the struggle, unless they, too, should join their capital among themselves.

This process continued till everywhere manufacturing was conducted on a large and difficult scale, a small factory could scarcely exist, it grew very hard for new men and the comon people to ente-

business in the field of competition, and it advanced farther and farther and farther from people whence it had sprung. The economic system, you observe, is becoming imdividualistic; and yet certain writers on the evolution of society condemn individualism and at the same time wish to uphold the present commercial system. They sound their own death knell.

But the system had not yet reached its limit, and powerful corporations and trusts were created on a vastly larger plan, which, in turn, attempted to destroy one another, and did so to a large extent; but, at length seeing the stupendous losses and waste, they combined their capital and, forming multi-billion dollar trusts, succeeded in getting the large proportion of the national wealth in the hands of a few individuals. Competition is practically destroyed, and yet the supporters of capitalism and their blind "hue and cry" followers shout aloud, as though the remainder of the world were all dupes, that "competition is the life of trade." The statement is partially true, but the difficulty is that "competition" is destroyed.

Thus practically destroying competition at home, their future field of operation is to be found in international competition; and hence arises the well meant, but ultimately ill fated, doctrine of Imperialism and foreign markets as a specialty. Capital has at last got control

of the governments, and they are forced to obey its mandates, or fall behind as world powers.

The "open door" is pushed to the front as the vital issue of the day, as each nation, as above stated, recognizes that should it lose a share of the foreign trade, its national existence as a world power will be cut off before that of other nations. Failing to get a large part of the foreign trade, the home combines would not have an outlet for their products, there would be less demand for labor, wages would have to be reduced, and the people would arise in discontent and make strenuous demands. The nations are like a lot of "weak kneed" boys no one of which will venture to do the right because he fears he will have no followers and will be left without company.

Competition having become national, it will, if left to itself, so continue until it in fact, to a large extent, becomes racial. Instead of combinations of individual capitalists as formerly practiced, there will be an alliance with one or more other nations, as seems most convenient; and these alliances will be regulated largely by racial consanguinity and likeness of disposition and "hustle." This process will continue till the greater proportion of the nations and races are practically in slavery, at which time, of course, there must be a world-wide revolution and suffering and destruction.

But it seems hardly necessary to carry the system to this extent. There is already a universal proletarian movement, and the peoples are becoming class conscious. It at length begins to dawn upon their minds that corporations and trusts have completed their mission on earth, and are henceforth, to a large extent, but useless organs; that they have done all they can, and can no longer continue to operate on a paying basis, and at the same time give the masses sufficient work to keep them from begging, and in many instances, from starving; and that they simply continue to hold their property in readiness to be handed over to the government when the time is full ripe, and that this wealth was being taken from the people during the last several centuries only to be returned to them in a grander and more perfect form.

In this proletarian world movement we watch with intense interest the progressive enlightenment of the toiler. At the first great modern stage of evolution we see him emerge from the ranks of slavery to those of a property holder; he has ascended to the first plane of equality, and now has a recognized right to own and hold property, if he is so successful as to be able to obtain it under the great difficulties against which he is obliged to struggle. He is exceedingly poor but his aristocratic brethren are wealthy, and have a great advantage

over him; but he does not at first complain of this inequality, as he is as yet joyous and thankful for his recent victory.

The time comes, however, when he raises his voice against the property qualification required before being permitted to vote. He is taxed, also, but cannot vote to elect one of his own number who can go to the seat of government and battle for his rights. Other grievances are added, and the masses awake and bestir themselves against these great injustices, and demand freedom and equality as to ballot. They will get it at any price, and they do get it.

Again the populace sing for joy and raise a shout of victory. The world has entered the second plane of freedom and is now happy in its comparatively advanced condition. They imagine that at last they have reached that high plane of governmental perfection, both socially and economically, towards which all past ages have pointed. But alas! Future developments sadly disprove and undermine this idea and state of contentment. The economic problem has not been solved nor, as yet, met. The commercial age, as already described, appears; and as it develops and evolves more perfect machinery, labor is increasingly taken from the people, and they resent the injury inflicted by this economic blow. The representa-

tive government which the proletarian was so zealous in helping to establish, is now found to be the representative, not of the toiling proletarian, but chiefly of the middle, or class above him, which representatives are in turn bought off by capital. The toiler observes the middle class and small capitalists to be one. But this middle and once powerful class, represented by the small capitalist and his train of attendants, he perceives is slowly being crowded out of the competing ranks by the upper, or capitalist, class. Then the election campaigns become ever more strenuous, each of the two classes being defended by one of the two great political parties. Each party does its utmost to pass laws, and influence judicial decisions, and repeal former laws, and do most anything pleasing to the two classes that elected them to office.

But few of the toilers see and understand. The masses have, all along, been acting blindly and wondering what has happened. The party that succeeds best in playing the lie in the toiler's sight will get his vote. Unspeakable corruption has entered the ranks and become the very life-blood of both parties the world over. They no longer stop at bribing legislators and judges, but purchase and force votes by the wholesale. The factory man says, "Vote for ——— ——, or be out of a job;" and the legislators and judges would even be

bribed to strike out certain inconvenient clauses from the constitution if it were not for the vigilance of the opponent and the popular prejudice. Because of this obstacle, the parties must be content to place mischievous constructions, and make unjustifiable interpretations of the constitution, the laws, etc.

Capital has long since blinded the masses with its sham issues of high and low tariff, gold and silver, imperialism and home improvements, etc., all of which issues must inevitably result to the interest of one of the two capitalist classes with absolute injury and final destruction to the toiler.

But the time arrives when the middle class is practically crowded out and forced to enter the proletarian ranks, at which point "competition," the boasted "life of trade," no longer continues an influential factor, and is destroyed. This class sees its position and at once sets to work to expose the base methods of capitalism. Formerly a hypocrite and beast of greed, itself, it now, since being beat in its own diabolical game, comes before the world as "an angel of light;" and the devil has turned saint because he finds it to his interest. And this is the result of not following the right as soon as it is seen. How many of us need reforming in this recpect?

Then, to suffer a brief repitition, and inasmuch as each step in advance must be supported by a rational, or intellect-

tual, sanction: The class conscious of the proletarian class have observed and long reflected on the fact that capitalism preyed upon the middle class and destroyed it; and that it now attempts to compete with and destroy the industrial systems of other countries. They know that this cannot last long, and that all the great industrial nations cannot succeed in obtaining sufficient foreign trade to keep pace with the increase in producing power. They notice that there is a kind of standstill for some time, neither more nor less being produced, and that government inspection and prosecution is set up for a brief period; and they are aware that the trust magnates are now counting their spoils and preparing to invest on a large scale in foreign countries, vanquish their industrial kings, and bring better times and quiet to the home citizens. They see these preparations carried to completion, the capitalists of different nations combine to crush those of other nations, and that the robbing process again commences; that nations take the place of the domestic middle class, and are crowded out and bankrupted, until several nations, representing, perhaps principally a single race, virtually rule the world. They realize that farther than the race struggle, resulting in the survival of the fittest, it cannot go, if, in fact, that far.

These class conscious individuals form

a political party which objects to being preyed upon, or enjoying the fruits of preying upon any other body of people. Their following becomes large, owing to their tireless promulgation of their ideas. They demand government ownership of all public utilities. And when the opponents object that the system should be given its course till the fittest race survives, they answer that the fittest is not represented by greater physical power and intellectual ability to lay the deepest plots to overcome his fellow man; but that it consists in the highest cultivation of ability to live, that life which conduces most to the welfare of mankind, and which considers it more blessed to give than to take or receive, and puts this faith to practice. They furthermore assert that the fittest under capitalism would forever be undergoing a change which fact capitalistic writers themselves admit. The aristocracies run out and others from below must ultimately take their place. If this were the plan of the ages, then war should never cease.

And when it is protested that progress would then cease, they answer, "Not so," and that it did not prove thus when the people were liberated from slavery and given the property—holding right; nor at the time they were freed from political oppression and given access to the ballot; that, on the contrary, these two powers thus entrust-

ed to the people proved the greatest stimuli to progress, and the third, or economic, power would result likewise. They also answer that the ever present conscience of the fittest class, morally, would prove far more effective in arousing honest effort than would the spurs of the capitalistic boss.

Reasoning of a similar nature has long since been coming to the front the world over. Never before in the history of the human race has such a universal move been instituted—the people of all nations thinking the same thoughts, and growing conscious at the same relations of labor to capital. Everywhere the request has been converted into the demand, and they petition through the ballot for an equal opportunity to obtain the necessaries of life. They maintain that the gulf between the rich child and the poor child is too great; that the child born of the wealthy parent is not on the plane of the child born of the poverty stricken slum dweller; that the former with his abundance of food, books, clothing, warmth, pleasure, high ideals and uplifting environment is not on the same level with the latter who is a ragged, breakfastless, weeping, shivering, despised and saddened son of the lowly hovel, with its filthy and degrading ideals and environment, and lack of beautiful books, pictures, sculpture and ability to travel. They say the time

is at hand when there should be no class distinction: when one class must not be permitted to become rich by oppressing another class: but that all shold be put on a basis of political and economic equality.

Who, then are these people who make such sweeping demands? Senator Marcus A. Hanna, the "stand pat" man, foresaw the future when, at a great banquet in New York, he said in the course of a speech, "Our future struggle will be with Socialism."

So we find that this unprecedented universal movement, known as Socialism, means that the people are becoming conscious of their vastly inferior relation to the few wealthy individuals who constitute the capitalistic class; and sooner or later this small class of individuals will be called upon to sacrifice their apparent rights to the welfare of the vast majority, or society. Then the people would be equal as to property rights, political power, and economic functions or privileges, and their reason and conduct in these respects would be, practically speaking, one.

The man who turns his eyes from this world movement, and refuses instruction, is very unwise. The people are coming forward to their third victory and no power will prevent them, though it may delay. There is no use in hesitating and doubting; but the mind of sense and judgment will at once begin

to equip itself to fight the battles and cope with the difficulties which are bound to present themselves with and under the system.

As to the race struggle, we must say that it is not a part of the Intellectual age of selection and of capitalism, but is a question to be settled in the next, or Moral age. The race of the most profound moral vitality will prove far more destructive to the other races than cannon ball and powder ,and will ultimately survive them all. The secret of moral superiority is the difference between the destruction of the individual of a race, and the destruction of the race itself Ball and powder can do no more than destroy the individuals; superior moral ability will destroy the race itself, in silence, the fittest of which will be absorbed by the superior race. The former does not destroy the idea which the race represents, but attains its end by forcing the individuals against their will; but the latter destroys the idea through the voluntary act af the race itself. Captalism preaches the impossibility of convincing a man against his will, but practices the opposite rule of force idea.

Under Intellectual selection, we found an unceasing struggle in every department, and observed the great breaches everywhere. Herein we find humanity very closely representing a pyramid. The toiler and poverty stricken classes at the base; the middle class

between the base and the apex; and the aristocratic, or capitalistic class at the top. The class at the top, or apex, are characterized all through this age for their inability to perpetuate their numbers, and had constantly to be replenished from blow. The reader of history knows this to be true, as observed in the "running out" of the many aristocratic English and other families; and as found in Roman history, and, in fact, in the history of most every country high in scale of civilization. He sees the "bluebloods" of various nations awaking to find no successor to the throne; and that in England only five out of over five hundred of the earlier aristrocratic families can trace direct descent through the male side to the fifteenth century. He reads of the Patricians of Rome almost "running out" several times and being recruited from the senate, and that at Christ's coming there was nothing remaining of them except a vague tradition; and scores of other examples he meets, and concludes that aristocracy is continually dying out and being rebuilt from below. Nature seems to say to them, "Thou hast gone beyond the natural human plane and must perish."

Nature abhors extremes, and for such is the Intellectual age most particularly noted The other extreme is the low, poverty stricken condition, which nature also makes a great effort to destroy

Directly contradictory to what would at first be supposed, they are not nearly so productive as the lower strata of the middle class, and would run out and fail to perpetuate their kind just as surely as does the aristocratic class, if their numbers were not added to by members of the class above who are pressed out of the competing ranks. The lower strata of the middle class are the most productive. And this is in compliance with the following law: Man first seeks a sufficiency of food; this being supplied, he next searches for proper shelter and comfortable surroundings; after which his reproductive propensities begin to act in full vigor; but, should he go beyond this stage, and seek the more delicious and luxurious things and extremes of life, he becomes less productive. And as the most vigorously productive class is that which will perpetually survive, we see why nature abhors these extremes.

Seeing that this state of affairs is contrary to the perfect standard required by nature, where must we look for the remedy? Nature forever points to it, and calls upon us to bring about a state of society similar to that represented by the most prductive; viz., the lower strata of the middle class. And here the reader must not stumble, but should keep in mind that this lower strata is the standard level for the Intellectual, or contradictory age, and that once Mor-

al selection predominates, the standard will be raised exceedingly higher. The fittest, then, will be that one which exercises, equally, all three selections. It should also be noted that the lower strata of the middle class not only manifests the most vigorous reproductive power, but also the most healthy moral instincts. This is also recognized by capitalistic authors.

Then, to bring about the standard of the Intellectual age, and usher in the long looked for Moral age, it is absolutely imperative to reduce the higher and elevate the lower to this one level: that is, to the same method ond opportunity for obtaining the necessaries of life. "How are the mighty fallen!"

CHAPTER III.

THE NEW AGE, OR MORAL SE-SELECTION CONTINUED.

The other ages, or selections have run their course and completed their chief work. This is evident from the many sources of proof already discussed. The peoples, both learned and illiterate, know deep down in their intuitional feelings that some great era is about to come to pass. Capitalism has in so far supplied all possible markets that its sales can not longer keep pace with the increase in producing power; those institutions called churches fail to support the unpolluted doctrine demanded by the truth seeker; and the universal rising of two class-conscious forces, the proletarian and capitalist, the like of which was never before seen in the world's history; the consequent unifying and disappearing of the conflict between reason and conduct as to property rights and voting privileges, and the appearance of the conflict anew as to economic conditions (an insight which could not be had by the multitude until the time was ripe for the change); the discovery of the law of evolution, or Moral selection, revealing the necessity and purpose of religion in the human make up and its ultimate outcome (which also, could not be discovered till

due); and many other lines of thought, show us that the old things are passing away.

If, then, the Moral age is upon us, what is necessary in respect to present conditions? We are well aware that morality can not rule so long as force and unspeakable temptations reign on every hand. The hypocritical church forcing infidelity upon the masses; an oppressive industrial system turning the very soul of man against his brother and his God and conducing to wholesale divorce and dangerous alienation and pollution of the sexes; antagonistic classes in society generating jealousy and hatred in the hearts of men; intoxicants polluted to the utmost, and tobacco and cigarettes to becloud the human brain; the legions of parasites and myriads of underhanded schemes, which accompany a capitalistic system, for robbing the unsuspecting people; the necessity of trampling many of your brethren under foot if you would rise to considerable wealth yourself; the constant presence before our eyes of thousands of our fellows in filth, misery and oppression, and our inability to help them because of our own meager circumstances, and the consequent hardening of our hearts.

As long as such conditions prevail, who will say that Moral selection can predominate—that we make our choice because of the moral idea? An opportunity for this selection must be given

not only to the select few who withdraw from the world and its madness, but to all peoples alike. Consequently, he who truly sees these facts cannot misinterpret them, and the present system must of necessity be reduced to a common level. Man must cease to employ his mind with affairs that forever point the opposite direction from everything moral. The mighty ones must be abased, and the humble must be exalted.

The great law of successive change of place by society and the individual has also been explained. Previous to this day these changes were local and national; but in the present crisis the change extends all over Christendom and even far beyond its limits. This fact makes it all the more significant. The individuals of the rising consciousness, every where, are in close communication, having not only their locals and their national meetings, journals and papers, but also their international conferences and journalistic news. They call themselves Socialists, and are becoming a mighty force in the shaping of human events, and are in universal accord as to the weighty features or their economic move. And what constitutes the most threatening aspect is their unprecedented unity in diversity, against which no power of earth can long stand. They are rapidly becoming the social organism of the future, and will unfalteringly demand the sacrifice of the

interests (apparent) of the individual industrial nations to the welfare of society. What they say will be the law, economically considered. In fact they already represent society, and the individualistic systems of capitalism are a dead letter, and shall be permitted to continue yet a little while in their crystallized state till the new society gains sufficient momentum to overcome the ponderous and adverse conditions which stare them in the face. The old system which once represented the social, has now become the individual, and may be likened unto the Appendix Vermiformis: an organ which has already performed its good offices, and now is a menace to humanity, with no other remedy save amputation.

The bourgeois representative who has never taken time nor pains to look for the great social undercurrent, will say, "No, not so bad." He is engulfed in the great money-getting vortex, and has been carried round and round in the whirlpool of destruction till he has become "drunken," and his mind beclouded with delusions and false appearances. For him we must say, The fool turns his head, but the wise man examines. Those who have eyes and see, and ears and hear, already perceive earth's new society coming down to man. The former individual has become the social.

And now, the Moral age and the

World's Crisis are upon us. There is no longer room for halting "between two opinions," as the evidence and proofs are sufficient to convince any fair mind. Government ownership, control, and distribution are soon to be realized. The far sighted man knows that it is fool-hardy to try to stem the tide of humanity in its upward march, and begins to adapt himself to the coming conditions. The author, himself, but a few short months ago, failing to see an evolutionary law that would insure the continuance of human progress under the Socialistic system, thought it essential to drag the carcass of capitalism on down through the ages to the end of time, lest by not so doing, progress should halt. His discovery and application of the law of Moral selection not previously noticed by the world, has, however, removed the otherwise insuperable difficulty.

It is a great law of life that advanced truth is studiously kept from the masses until the time arrives when they can surround themselves with the required conditions and enter into the fruits. But the worshipper of industrialism would have us believe that in this particular instance, Providence made the mistake of giving to the people the advanced thought before it was due. Fear not, for God is in his heaven and makes no mistakes. The new age is at our doors. We must let it in ere it breaks

our house. The time is at hand when we should be men. No longer can we fear to speak the word. Let him that is cowardly be cowardly still. The World's Crisis is now beginning.

Seeing, now, that the next age is the Moral age of selection, and that it is at our very door, it will be convenient to examine the nature of this kind of selection, and to trace its rise and determine its outcome.

Moral selection seeks to develop the higher and spiritual faculties of man. It chooses the companion and associates with this view uppermost, and man strives to shape and control his environment according to its dictates. His thoughts and mental processes, even, are made to conform to its laws and principles. It has been rising and slowly coming to the front for some thousands of years.

Physical selection, as we have seen, finds it sphere of influence in the creation of worlds and of objects of various shapes and sizes, and in the evolution of plant, animal, human and other forms of life, together with the perfecting of the "human form divine." And Intellectual selection has its field of operation in the perception and explanation of all natural phenomena.

Those governed chiefly by Physical selection do not hesitate to destroy the new-born deformed infant; or to place the tottering old man on the ocean shore

to be carried into the deep blue by the surging billows; or to cast the maimed and crippled to the wild beasts. They delight in "bull fights" and human combats with other animals, and in the demonstration of great physical power and endurance of pain and bodily exposure. These are their fruits, and "by their fruits ye shall know them." Sometimes we see nations fall from a higher ideal to one of this kind. They are simply going back, in so far, to the age of the predominance of physical selection. The advocates of the destruction of the more repulsive specimens of humanity, and of the physically deformed, at birth, are extremely ignorant of the relation of the great Physical and Moral laws of life, and can not see the reason for institutions for the insane, the poor, the maimed, the crippled and the diseased. They can not understand the awful penalty of violating the requirements of the Moral selection.

As already said, Intellectual selection began to operate on a small scale very early in the age of Physical selection, but did not predominate as the chief selection till much later. Today we live at the close of the Intellectual age of predominance. This selection began to be exercised on a somewhat large scale as early, perhaps, as eight or ten thousand years ago; and according to the conclusions reached through the application of the three laws of evolu-

tion, we should expect man, at this early date, to have attained to a comparatively high degree of civilization. He built cities and lived together in society; and had various tools and machines, and turned out work of art and sculpture. I think that erelong the excavation of prehistoric cities will bear me out in this. His social organizatons were of the type mentoned in former pages, wherein man had not yet evolved a religion, but was bound together as a result of social instinct and of ties of interest and fear; and wherein he controlled his immediate relations by the institution of governments by which he drew a line and made it the line of least resistance to the members of the social organism thus created. But universal organization was impossible without the assistance of the high ideal of the moral element of being.

As yet the Moral age had not spoken to man through any system of religion, any more than it does to the babe which opens its eyes in wonder at the objects and phenomena about it, and learns of their nature by reaching and grasping and crawling, etc. The creature was not yet, in reality, man, but rather only an intellectualized animal. This made him only the more terrible as to his opponent. He knew neither right nor wrong, and was ruled by self interest as taught him by the instinct of self-preservation. All his energies were bent to the accom-

modation of self and self's. Physical selection taught them to pay little respect to the marriage relation; and the men (so called) and women had each other in common. What little respect in this way Physical selection did teach was emphasized later by Intellectual selection. At first man saw his all in the tribe to which he belonged, and thought little of the common property form which the woman assumed. This is where the materialistic Socialist would have us return. He asks the highly evolved intellectual and moral human to return, and lay aside the results of eight thousand years of struggle and suffering. Christian Socialism says, "Never!"

Later, reason taught him of his separate and individual nature, and in this he seemed to see his all. There was anarchy on almost every hand, and man was in an unspeakable state of blindness. From these primitive trials and experiences have come down to us many forms and customs which we hold dear today, and which we must not change without a full understanding of the necessity and the outcome. They are as valuable experiences as the historical. Marriage represents one of these. The experiences of this primitive race taught them its law of oneness, and hence the saying, "Whosoever God hath joined together." It is in accordance with the eternal law of duality in all things, and

is therefore spoken of as of God. The few tribes practicing opposing customs are simply survivals of the primitive, or else those who have returned to the primitive, and are only exceptions.

As previously stated, the intellectualized animal which we, for convenience, call man, had no religion at that early period of the primitive world. He observed the phenomena of nature, both destructive and life-giving, and attributed personality, intelligence and will, to the forces which produced these phenomena. These supposed beings he could not see, and believed them to be superhuman and spiritual. He worshipped the destructive spirits quite as much as the life giving—the former, that he might appease their anger and hatred; and the latter, that they might not withdraw their favor. And seeing that oftentimes the spirits of both kinds would oppress and destroy even their worshippers (as intense sun heat, earthquakes, floods, lightning, land slides, etc.), he concluded that these spirits, his gods, were changeable in disposition, and that they were ruled by the same passions as he himself; in addition to which he imagined that they were jealous of one another, and were punishing him for some defect in the amount or kind of worship which he rendered them.

And thus the intellectual animal groped in darkness and knew nothing of the true, unchangeable, holy and in-

finite God, to whom their future generations were to be bound and re-bound through the instrumentality of religion. He knew neither good nor evil, and could not understand the mysterious happenings of nature. He saw the superficial and material manifestations; but the eternal and unchangeable laws constituting their cause he had not yet communed with. He, however, was long being prepared for this communion. His wonder knew no bounds, and he was ready to receive an authoritative statement of the origin of things. Even though this authoritative revelation should be given, yet, because of will power evolving more slowly than knowledge, but few would walk in the path indicated. The temptations of the former manner of life, with plural marriages, or with all women in common, etc., would render it very difficult for the will to make the newly found line of conduct the line of least resistance. But for the sake of the few faithful who would not continue nor relapse into the former state of inharmony, the word must be spoken. The age, thus drifting toward a state in which the moral nature shall be born, must produce a genius who shall so live and conduct himself that he can thus commune with the larger self, or God. The genius is accordingly produced, and he learns to know good and evil (that is, he discerns the tendency of universal law, and whatever leads to

this tendency he calls good, and whatever opposes it he calls evil), and becomes as God in this respect. Previous to this the individual had not the conscious assurance of eternal life, and could not consciously deprive himself of what he did not know he had. His fall was impossible. He was, as yet, only the animal intellectualized, and no man had yet been created. To be a man, in reality, he must be conscious of all three departments of being, just as truly as to be an animal the creature must be conscious of self and of not self.

The genius arrives, and man is created. He is the only earthly being capable of falling, or disobeying the moral law, since he is the only one that has discovered it and that knows it. He takes unto himself a wife, and, understanding the process by which she comes into physical being, and seeing her dependence on man as her protector and supporter, and her physical inferiority, he formulates his rib philosophy. She is instructed as to what he saw and heard, and as to the requirements of the moral life, and is told of the universal God to whom they are thus bound. But woman is less positive in disposition than man, and has a stronger tendency to relapse into the negative conditions of a former manner of life. She thus eats certain of the forbidden fruit of former ages, and tempts her husband with the same. He is tried hard, both

by; seeing his wife depart from the way and desiring her companionship, and by the inherently difficult task (for him) of following the truth. He yields, and, as in every case of wrong doing, after the passions are quieted, place is given for reflection as to the nature of the misdeed. Its awfulness is discovered, and conscience speaks so emphatically that they realize their naked condition (shortcomings), and seek to justify themselves and hide their guilt by folding about them the leafy garment of flimsy excuses. They would not at that time think of their God and his voice and words, but conscience enforces it, the penalty is pronounced, and the struggle and suffering of moral dissatisfaction begins. They know in what respect they have died, and they see in the undercurrents of life a glimpse of the Redeemer who should overcome and destroy the astrological serpent of unbelief and disobedience, and should teach them how to do the same. But for the time being they must be cast out of paradise; must be deprived of conscientious innocence.

This account is beautifully, though figuratively, set forth in Genesis; and I believe (though I once ignorantly doubted) and know that this book, the Bible, speaks the truth. But it does not speak or reveal all truth. It principally aims at pointing out the way to all truth and holiness. It teaches of the

unchangeable, all-powerful, all-knowing and every-where-present God, whom the intellectualized animal, or mind, did not know.

Thus we see that evolution tends strongly to support Bible chronology, and explains where Cain obtained his wife, together with other difficult problems. I have not attempted to support Scripture, but only discovered that I have supported it. I strive to think of all things, that, whatever is untrue, the sooner it falls, the better for the world and the truth seeker. I am not in league with the untruth, and have not the least respect for it, and would gladly destroy it wherever found. Away with untruth, wheresoever it may be found. Many times certain lines of thought may seem to contradict truths long established or theories long believed in; but the fearless investigator will not hesitate to carry them to their ultimate conclusions. Often in so doing he will find that the contradiction was only apparent.

We now see that the moral man came into existence long after the appearance of physical and intellectual being. I have no reasonable grounds for disputing the correctness of the Bible in placing this advent some over six thousand years ago; but on the contrary, I think it extremely probable that the date is properly so placed. However this may be, it would be necessary for man to be spoken to quite frequently thereafter

until he should be given truth sufficient to lead him to the perfect life. The Infinite speaks to every man that prepares himself to be spoken to; and we may be safe in saying that whenever the world is in need of truth or agitation, there is always some one or more individuals prepared to render it. This seems more particularly so in the case of the Israelites. If they were the chosen of God—and I think all evidence shows them so to be—it is because they first prepared themselves to enter into divine communication. The problem of the world, both governmental, or political, and moral, is how to reconsile the individual and the social, the creature and the Creator: in short, how to bring about the At-one-ment of the smaller self and the larger self. Christ is the one who solved this problem for humanity, which truth the world could not receive until this day. But the world is now prepared to receive it, and erelong it will be spread abroad and received at an amazing rate, everybody wondering why it was not comprehended before.

But this has already been discussed, and we must hasten to a consideration of the outcome of Moral selection.

CHAPTER IV.

Moral Selection Concluded:

Emulation of the Races; Christianity a Standing Miracle; Political Parties of the Moral Age; When the Moral Age Begins; Higher Spiritual Senses or Another Argument; Materialistic Fallacy.

The first two selections—Phyisical and Intellectual—have looked at things in their inverted order. No true philosophy was possible so long as scarcely two thirds of the human make up was taken into consideration. The world, including philosophers and all, have virtually put themselves in the contradictory position of denying the practicality of the Christian doctrine, as a whole, as answering the purpose of an every day religion; but on the other hand professing to be one of its adherents and a disciple of its Founder. Why should they hypocritically pretend to practice a religion which they claim to be impractical? The philosopher understands that Christ taught the At-one-ment—that we can become one with the Father—; but not having confidence in mankind as being able to attain to this high state, he dismisses the Christian philosophy and proceeds to create one of his own. He blindly thinks according to the life and appearances of his age.

And so it has been with the profes-

sing Christian himself. Every thinking individual has a philosophy of his own. The professing Christian pretends to follow "the Lamb," but denies the power of his doctrine to make man what its founder teaches. He makes the same mistake as the philosophers in judging Christianity's efficiency by the amount of confidence he has in man's purity and goodness, and needs a great shaking up before he will make proper use of his eyes. His confidence is misplaced. If man were pure and good, he would need no religion to make him what he already was. The blind philosopher and contradictory Christian should place their confidence in the wonder working power of God. I say to you, place yourself, your will and your all, in the care of God, in line with the Infinite spiral and he will make you one with him. The Father cannot perfectly lead you until you have prepared yourself to be led, by casting out all stubbornness of will, impure thoughts, unholy passions, and evil of all kinds. He will help you to do these things if you earnestly seek help, but he will not do them for you. If at a certain stage of being you seem to become perfect all at once by not having any desire for evil and the wrong, nor even any inclination or temptation, it is because you have placed yourself in line with God by effectively determining in will to forsake the wrong and choose the right. You have made the

Infinite your line of least resistance by an act of will exerted to a heroic degree. You did it, with the help of the infinite.

Let me illustrate. You wish to go to the father of waters, the ocean, and the land is so rough that you would be very likely to lose your life going that way; so you go by water. It is possible for some people to make the trip with few; if any, landings; and, as you wish to get there soon, you choose to go without at any time landing. You take sufficient provisions of all kinds on your boat, and you begin your journey. The boat goes very nicely on the small stream; but when you come into the larger stream you must have a larger boat, pull for the shore, or be carried to the bottom by the dashing waves. You must exert your ingenuity and will, else you will be destroyed. If you go on shore you may be destroyed among the rugged steeps or by wild beasts. You must seize floating logs and fasten one on each side of your boat to steady it. This done, other logs are dragged to the boat and fastened, until, at length, a sufficiently firm support is made on which to construct a larger boat. Tools are purchased from a neighbor boat (for you know we always live in society), and hands are secured, and the boat is soon constructed, and you go on your way rejoicing, only to repeat the process each time you reach a larger stream.

"But," says some one, "why not

build the first boat large enough to carry you in any stream?"

Simply because it would be too large for the small stream, and would run "aground." And even though the boat were adjustable, the adjuster would be obliged to know of every rock and sand bank and snag along the way, lest it should be broken to fragments.

Or perhaps, instead of constructing your own boat, you embark on a neighbor's boat. In either case you must exert will and confidence. But almost the entire Christian world has thus far traveled in this way, expecting to enter the Gospel Ship only on arriving at the great father of waters. They see a great structure on every stream, but pay little attention to it, as they do not imagine that the huge Gospel Ship could be so adjusted that it could sail up their little stream. They should get the eyes of their understanding open, and, with faith and confidence in the Divine Adjuster and Steersman, make one heroic effort of will which will enable them to depart from their narrow and imperfect ways and methods of travel and step into the Gospel Ship right now.

The peoples of earth have not seen this. They have looked at life in an inverted or half manner. But the Moral age and its truths are already opening up their understanding, and the great spiritual conflagration is being kindled and the burning of the world has alread

begun. May the fire spread rapidly to the uttermost parts of earth, and rise to the uppermost regions of the heavens, is my constant prayer.

The next age will turn out men and women who will not hesitate to say, "I and the Father are one." They will know themselves. Any system that does not advocate this At-one-ment will fall before the Moral age is far passed. Verily, this is the task of the next age.

This leads us now to the subject.

EMULATION OF THE RACES.

The nations, largely the products of the Physical and Intellectual ages, begin to foresee the race struggle. They think to conduct it by means of physical force and intellectual shrewdness and trickery, the fruits of the two corresponding ages of selection. They are preparing for war on a large scale, and the child which previously tore from the "apron strings" of its mother country will now begin to meditate alliance.

The Great race struggle will certainly not be conducted on so low and barbarous a scale, in which the fittest race would represent the most destructive and cunning race, and would thus be reduced to the basest of material planes from which we so recently emerged, and which our present civilization so vigorously condemns, in word, at least. We have long since scorned the idea of "might is right" doctrine, but the world,

in these latter days of the Intellectual age, is drifting rapidly back along the route whence it came—as evidenced by the falling away of religious faith and adherence, and the universal preparation for war in the form of gigantic navies and implements of destruction.

The approaching Moral age is pointing the nations to the defects in their conduct, and urging them to the remedies. They say "I will," and make some showing of carrying it out, but in the end avoid it to a very large degree. Its "time is not yet come." It has ever been creating charitable institutions for taking care of the maimed, the unfortunate and the blind, and doing all manner of good, but is not yet the predominating force. Now they pay it a sickly and half hearted obedience; but once the Intellectual age of predominance ends, and the Moral age enters, it shall rule mankind with "a rod of iron."

Yes, the latter days of the Intellectual age cry down, by word of mouth, the "might is right" and "divine rights" idea but in heart and deed they are the direct opposite, and answer well to Matt. 15:8: "This people draweth night unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Nor is the The Hague Conference an exception. The rising moral age has forced the nations to such higher conduct. The conference is only a pretense, and the nation which most earn-

estly covets world power is the one that floats the most brilliant colors in this respect. You have noticed how studiously the delegates to this conference have avoided arriving at anything definite and capable of enforcement, and how little faith the nations have in its outcome, as evidenced by their continued warlike preparations.

Should the races be permitted to carry on their struggle as they think they will, then we should see centuries of horror on down to the end of time. This is true because of the materialistic conception of the nature of the struggle. Their victims would be first the weaker nations and races. Once these were overcome and absorbed, some writers think that the jealousy of the powers would cease; but these writers thus reveal their weakness and blind confidence. It is the nature of the human, and rightly so, that as long as there is yet something to be conquered and overcome, he cannot rest nor remain quiet. And besides this, one human power mistrusts another human power, and this very fear would render their conduct suspicious. After the smaller nations and races were absorbed by the larger, then these larger powers would of necessity turn their attention on one another, and the contest would begin anew.

But should some one race, as the Saxon, ultimately succeed in subduing all other races, its power could not be

perpetual. Because of its skill, cultivated in canstant warfare, it could succeed in holding its subjects for perhaps many years. It would take charge of all warlike implements and destructive agencies, and would not permit its subjects to have any more of them than would be absolutely necessary in case of emergency. But man will never submit to being ruled indefinitely by his fellow man. This explains why the ruling power has traveled toward the class conscious masses; and the only government that can ever continue indefinitely is one in which there is neither class nor privilege.

You foresee the outcome. The ruling race would become the aristocratic race and no aristocracy can long continue. It is one of the great laws of evolution that man forever refuses to marry and raise a family below what he considers his own level. And, as already explained, every aristocracy must of necessity run out and fail to perpetuate its kind. It could not be otherwise. The individual member would not long sacrifice his interests and ideals to those of his aristocracy. If he would do this indefinitely, then the time would be due for world union, and the aristocracy, again, could not exist, nor have any place. There would be an unmanageable longing for liberty on every hand, and soon revolution of huge proportions would be generated, the aristocracy would be

overthrown, and all would again be chaos and never ending strife. Humanity would forever move in the same plane, and that plane would be a perpendicular to the nearly horizontal line of harmony, and the circle could never reach as high as this line.

This would be the inevitable outcome of conducting the race struggle as the nations think to conduct it. Would you, reader, desire such a dreadful and unending state of affairs, or would you prefer a more noble emulation if it can be found? one in which all evil and vicious methods shall be avoided? Moral selection offers the world such an one.

But what shall be the method pursued by Moral selection? We have noted with wonder the silent and gradual disappearance and absorption of the American Indion, the Negro, the abirigonal Australian, and the New Zealander, together with numerous other races, and have observed that the more effectively moral and efficient society has been more destructive to the races inferior in this respect, than instruments of war would have been. The reader should here recall the distinction between the destruction of the individual members of a race, and the destruction of the race itself. It is possible to destroy all the members of a civilization, and even a race, without destroying the civilization itself, but it is not possible to destroy the race or civilization without also destroy-

ing its individual members as such.

A civilization represents an idea: it consists in the degree of perfection of the materialization of a dominant idea and its concomitants. Overturn the dominant idea, and its disciples will flee and be scattered; but overturn the concomitants, and the dominant idea still stands, and will produce its offspring anew.

How peculiar that the nations do not see their fallacy and put an end to it. They teach that you can not convince a man against his will, and then at once proceed to contradict their eloquent sermon by force of arms. Instead of being able to change the ideas by force, they cause the participants of the civilization sought to be vanquished to cling to and cherish the ideas which it represents, with infinitely greater desperation. Should the parent and teacher work on this principle, and whip the child till it professes to understand the intricacies of the problem in mathematics or the sentence in grammar, it would represent but little progress in the end. The nations do see it to some extent, but it is amazing to see to how small an extent. Every nation has had visions of universal authority, but of late years the nation is being more or less replaced by the race. And should the races successively control the world, the successive aristocracies could in no way virtually rise higher than the for-

mer, because the idea which creates the one would be the same idea which created the other; viz., universal authority of the individual race. And this is what Physical and Intellectual selection have to offer us. We have learned the secret of the ages, and know the price of the ultimate accomplishments, beyond which no more progress could be made. We have seen the end of things as determined by Physical and Intellectual selection: but not being satisfied with this end, and seeing that these two selections have no more to offer us, it is plain that the time has come when we should give the third, or Moral, selection a hearing as to the ideals it has to present.

The reader at this point wonders why Moral selection will be practiced any more extensively in the next age than it is in this age. There are several reasons. In the first place man will be confronted by a standing miracle. But this will be discussed in another chapter. And in the second place, the vast majority of the temptations and contradictions will gradually vanish. Once the governments own and manage all public utilities and distributing means and processes, such as railroads, street lines, ships, cables, telegraphs, coal mines, oil fields, wholesale and retail stores and concerns of all kinds, silver, gold, lead and copper mines, banks, land expanses, etc., it is then that temptation, the name

of which is legion, will be removed. There will be practically no land frauds rebates, grafts, stockwatering, adulteration of intoxicants, (if indeed any intoxicants at all for other than medical, preserving and dissolving purposes); no adulteration of milk, practically speaking, nor of butter, or foods of any kind, nor forcing of shoddy goods upon the public, of dangerous or unhealthful buildings, nor unsafe factories, tunnels, nor conveyances, no unrighteous employment agencies, nor unsafe savings banks; comparatively small inducement to murder or rob, or to bribe legislatures and judges, or pollute the ballot; less provocation from being misled by false advertisements and money making schemes; and infinitely less deviltry in general.

This is evident, for the government can have no motive for making any more profit than that necessary for its maintenance, for the support of charitable and other institutions, for famine and improvement funds, etc.

There would be fewer hypocrites and dissemblers of truth, as there would be fewer classes to offend, no position nor wages lost, and truth would be welcomed on practically every hand as a help to better attainments. The previously oppressed and half starved families would lose their hatred and suspicion of humanity; the people would think of something better than plans to

beat some brother out of his just dues; marriage will cease to be a business contract or scheme to get wealth, but will become an affair of love, and divorce will, in the main, disappear.

If men have nothing in which to invest wealth, they will have no incentive to spend their lives in getting it, beyond that required for subsistence. As a rule, man does not act without a purpose. He will not labor for large wealth if he cannot so invest it as to bring a goodly increase. And when this soul deadening incentive is removed, what else can man turn his attention to?

He is by nature forever active, and cannot stand still. He must move forward, and must think, and of course will turn his attention to his environment, and will seek culture, salvation and perfection of body, soul and mind. Man's soul will be open to the saving influence of a pure religion.

Again, man would have more leisure time to commune with nature and his God, and to appropriate to study, travel, and self culture, together with works of mercy and sympathy. He would have the satisfaction of getting what he earned and of not being forced to give all his labor, except a scant living, to the billionaire capitalist. The thousands who are not now producers, would then be obliged to work and produce the same as others. It is then evident that if larger numbers do the work previously

done by smaller numbers, each individual will need to work less time to supply the required amount. Besides this, he will get more money, as he is now evidently robbed by the capitalist who clears from five to fifteen million dollars each year. But it is not my purpose to argue the question, but only to state the facts with a few suggestions now and then. From the few things already mentioned, the reader will observe that his question is not a difficult one to answer, and that there are many reasons for thinking that man can more easily do the right.

But the worshipper of capitalism fears that competition will cease, and that, as a consequence, progress must come to a stand-still. I wish to inform him that the competition of the Moral age of predominance, though comparatively secret in its workings, will be by far the most strenuous the world has ever witnessed, and will be on a supremely higher plane than industrial competition. These worshippers cry desperately, "Competition is the life of trade," just as though competition among the producers would cause the consumers to buy and eat vastly more than they would if all articles had a steady and reasonable price. We should justly expect the consumers' stomachs, thus stuffed by competition, to gradually distend to the size of "punching bags," in the course of time. We do know, however, that

competition causes hundreds of thousands not to eat as much as they ought, because of lack of money with which to purchase. Nor does competition give tens of thousands of crying and breakfastless school children any comfort When we hear the false and demonish arguments of capitalism, and think of these experiences we can hardly refrain from crying out, in all the anguish of our souls, the words of the great Redeemer "O faithles and perverse generation, how long shall I be with you? how long shall I suffer you?"

A better rendering is: Competition (industrial) is a paramount method of evading the law and enabling one or more classes to rob the other, and to keep them just near enough to prosperity that they can again accumulate and be robbed; to get rid of them by war and carelessness when they become too numerous to be given employment and to be kept in darkness; and ultimately, after great waste and destruction, to enable one robbing class to rob the other and rob him right by putting prices to the highest notch possible to be maintained.

No, no! Competition will not cease, but will become vastly more strenuous than ever, having back of it the great momentum of the experiences of the first two ages.

The capital of the Intellectual age is chiefly wealth, intelligence, trickery and

combination, or union; but that of the Moral age is righteousness, purity, intelligence, balance and harmony. And whosoever fails to attain to these ideals of perfection of the Moral age, will more surely pass oft the earth than those who failed in the former age. In both ages they are compelled to get these, or fail to continue their existence and perpetuate their kind.

Each age has its ideal, which is practically always uppermost in the minds of the majority. The inhabitants of the Physical age of selection thought and dreamt of physical beauty and perfection; those of the Intellectual age made the ideal of the peoples of the former age a secondary affair, and substituted the ideal of intellectual perfection, which, in its effort to evolve, manipulated the objects found in its environment (capitalism thus, in fact, only being an incident of the evolution of intellect); and those of the Moral age will seek perfection, not alone of the moral man, but of harmony in all respects: perfection of the whole man. The greatest need will be in the moral line of work, and of course the greatest energy will be exerted in this direction until it is brought up to the average.

The moral ideal will be striven after by the human race, and every effort will be bent to the perfecting of being. It is still asked by someone if the races will intermarry. Perfection of moral, intel-

lect and physique will be sought wherever found. The races and individuals inferior in these respects will, of course, endeavor to obtain mates from the ranks above; but their acceptance by these higher ranks will be the exception. This is a law of survival of the fittest, and mankind will consider it immoral and a curse to society to be "unequally yoked" and raise a family below their own level. The associate in every department will be chosen with this in view; and the official body will be voted in because the voters are convinced of their merit—a system which the pure in heart would long since have instituted, but could not, for its "time was not yet come." The line between the good and bad, the true and the false, the merited and the unmerited, the perfect and the imperfect, the worldly and the spiritual, will be strictly drawn; but it will be drawn with all due regard for reasonableness, sympathy, justice, and ever readiness to help a brother from the ranks below, so long as it can be done without injury to another. In short, the Moral age shall rule with a rod of iron, and the devotee must be either hot or cold in his profession.

Naturally, the law will evolve to keep pace with the ideal of the age, and the way of the transgressor and wicked, or even careless, will be hard, indeed. Public opinion will also be a most powerful factor in helping the weak to

make the perfect way his line of least resistance. Under the Intellectual system and age the evil is expected, and the perpetrator's punishment is largely regulated by the severity of the temptation which he underwent. Justice demands this method of treatment. The Moral age will expect far more of man, inasmuch as a large proportion of the temptations will have been removed by the institution of the new form of government.

The demand for the ruder and less highly moral forms of poetry, literature, music, sculpture, architecture, inventions, and art and practices of all kinds, will rapidly diminish, and will thus help to press the less fit types of humanity out of the struggle for existence. All things of such a nature, and of a nature injurious to health, understanding or morals, in any way, which have come down to us from the former ages, will be zealously hunted down and blotted out. It will be the custom to serve humanity in any way possible.

We begin to see why the ranks of the less fit will grow small. It will be made more difficult for them in whatever walk of life they may be. The peoples of earth will be forced to choose the moral and its fruits just as much, and even more so than those of the former two ages. They will have to concentrate such great effort on account of the momentum and experiences added to

the Moral age by the Intellectual and Physical ages; and also in order to counteract and correct the false appearances and works of these two ages. The virtues of the Moral age will be exceedingly more fatal to the less fit than the implements of destruction of the Intellectual age. This we already, even in this age, see on a small scale in the disappearing of the American Indian, New Zealander and Aboriginal Australian before the presence of a civilization of a higher ideal. Even the American Negro is shown by statistics to be far less productive than his white brother.

If, then ,competition will not cease in the next age, but on the contrary will become more strenuous, what are we to say of progress? Public approval, together with other rewards, will prove of far greater avail in inciting to effort than does the accumulation of wealth in the present age, in the obtaining of which the accumulator must on every hand violate his conscience and sympathetic nature, and thereby be more or less restrained in his exertions. Even at the present contradictory time, when men so greatly love wealth, many of them spend fortunes to gain the honor of getting an office; while others lavish their millions on the public in the form of institutions of learning, public libraries, appropriations for religious purposes, etc. They are either courting public opinion or easing conscience,

or both. In the next age, then, instead of conscience and public opinion pulling in the opposite direction of individual effort their forces will be enlisted in furtherance of every individual undertaking in harmony with the spirit of the age.

We are thus enabled to see the extremely erroneous stand taken by Benjamin Kidd and his fellow philosophers, and that neither competition nor progress will cease. They also talk of the softening influence which is to take place, but can not give the grounds for their belief in the great moral change to be brought about so soon in man.

Another great stimulus to progress in the Moral age will be that practically all economic and other important social laws and secrets, as they are discovered, will be revealed to the public and become public property, thus enabling philosophies to be more rapidly and correctly formulated. Progress has been rapid the last hundred years, but then it will move forward with much greater speed. The individual under the commercial age is obliged to keep such secrets to himself for his own protection; but under government ownership, management and distribution, he could have no such motive, and the many truths which are now kept private and used to plunge the public into still greater blindness, would then be uncovered and appropriated to the enlightenment of the people.

Today "many a flower blooms unseen," because of repression and fear to speak the thought or do the act; but then, when there shall be neither class nor privilege, the flower, thus unbound by the attractive sunlight and desire for truth, will give its message to the world.

It appears, then, that the race struggle will not be conducted by material force, but by the operation of moral force; that competition, or emulation will be the most strenuous known in the history of mankind; that truth will be made the common property of man, and progress will proceed at a rate never before equaled; that Christianity will be a standing miracle (to be explained later); that the emulation will not in fact be so much a race emulation as an individual emulation, giving honor and companionship and fellowship to whom they are due; and that the moral will be sought wherever found.

CHRISTIANITY A STANDING MIRACLE.

We have touched briefly on the evolution of faith, knowledge and will, and found that though the rule is for knowledge to go in advance of will, yet in many exceptional cases will accomplishes wonders before actual knowledge has at all entered the field. We also found that numerous unheard of phenomena have been produced by faith

spurring will to activity in setting certain laws of nature in operation; and that once the laws underlying these phenomena are made a matter of knowledge and self-conscious individual control, then faith gives place to confidence and self-reliance.

The thought which has created the moneron knows that it, itself, exists, and that a physical counterpart is in process of perfection and evolution, which counterpart is, at its various stages, to intellectually perceive the presence of the thought. This we call the self-consciousness of the creature.

The creative thought also knows the necesary processes for the progress in the evolution of the creature, and the creature at various intervals catches the mental impression in the form of more or less vivid imagination (sometimes called visions, in the human), and faith and will, in proportion to the vividness of the imagination, as a rule ensue and result in the production of phenomena.

Herein is the secret of all evolution, inspiration and so-called supernatural phenomena, which follow the projection of the thought by the Infinite. This explains why truth is found in the secret chamber or in the secrecy of the private resort on the hill top or in the valley. It reveals to us how the earnest soul, other things being in harmony,, discovers so large a proportion of the truth; viz., by retiring from the world in deep

concentration and away from the myriad detracting and false suggestions of state, church, college, or associates, and harboring an earnest desire, and thus becoming enabled to perceive and recognize, mentally, the deeper thought impression. And here would naturally enter the subject of education; and, to save mentioning it as a separate subject, I would say, get all the knowledge you possibly can, and if possible a general idea of all the world has to offer, remembering that in the process of getting you should frequently retire to yourself, introspect, and catch the true world current impression. Without such a general knowledge your philosophy might be true, but small and local, and shallow, because of the ideal, and imagination, and desire, being of necessity, of a contracted nature.

Herein is also the mystery of all revelation and the source of all "thus saith the Lord" language—communion with the universal thought, or larger self.

From this source, I say that even this low form of life, the moneron, sees the image, and generates the desire which ultimately leads to a heroic effort of will, and results in certain waves of force passing through the body. This process at length results in the production of pseudopodia and other organs, and the creature becomes a swimmer and later a flyer or walker, a digester of food, etc., until it reaches the very com-

plex mechanism of man. It gradually develops the organs and powers necessary to go to and obtain the image previously seen at a distance. Note, however, that one species never changes into another species on the physical plane. Here is where we find the so-called "Missing link," of which in a later volume.

Another element enters here. It is not at all necessary for each creature to enter "the silence" and see the subjective image for himself; but often one creature will see it, produce the corresponding physical act, which act will arouse the idea and desire in other minds, and will result in their doing of the same act. This we call imitation, which explains the conduct of the monkey tribe, and of all other animals, fowls and insects, and creatures in general, wherever there is a leader. The followers, or imitators, catch the idea from the act or the sound. This is the method of animal communication—arousing the idea by the corresponding phenomena which it naturally produces. All creatures are to a greater or less extent naturalists, and know far more than man gives them allowance for. This also accounts for the mysterious influence of human manners, styles, fashions, and so on.

Still another element must be considered. The idea, desire, and act may be brought about by a simple commun-

cation of its possibility, without proving it by example. This is seen on every hand, whether it be travel, chemical or physical experiment, or what. And this is the field in which there is an important function for faith to perform. The communication may be made in book or paper form, or by tradition, or by records of other kinds, and the individual may never have seen it put into practice In this case the effort of faith must be strong, and the road is traveled by few, especially if those few have no effective confirmation of the possibility of exercising the power under their immediate conditions.

The student is now prepared for the brief discussion to follow. He has observed that all through the course of evolution, from the moneron to man inclusive, the creature was always prepared for a higher stage of its progress. by the thought (larger self, sometimes called spirit) leading this creature's imagination through mental impressions caught during its passive moments. He will also recognize that the imagined thing is, as a rule, presented with a beautiful and inviting appearance, and is thus enabled to arouse more or less intense desire and effort of will, that the more important and real the desired thing is, the more universal and unchangeable is the desire, and the more distant is its complete fulfilment; and that though whims often fail in the

attainment, desires which have become largely universal and unchangeable are, with few exceptions, if any, capable of being satisfied.

These deductions are evident from the nature of the creative thought, which is an ever present guide to the pure and holy. The incidental things and desires which lead up to the real, are obtainable, but do not give full satisfaction. The former, or incidental, represent the means, and are disappointing as to the satisfaction they render; but the latter, or real, represent the end, and are satisfying, since when we attain to them, we are in those respects one with the creative thought or Holy Ghost, which is one with the Father. Several of these real things are purity in heart and mind; service to others; infinite knowledge (in the getting); eternal life; perfect health; and perfect manhood, or At-one-ment.

The creative thought has taught the whole human race to desire health, and that it is possible to obtain it. The sick can all hear it shout the word "Health;" but the exceptional few become sufficiently passive to hear it relate the road to health. As a consequence the vast majority have been searching for and applying the less effective remedies, but neglecting the all-sufficient known as "Faith." We have the image of health, which would heal of itself if held before the mind's eye sufficiently intense and long; but this is yet one of the lesser

methods, as is also medicine. But these both are necessary for those who fail to find the all-sufficient method.

Certain individuals, in the course of their evolution, have gone deep into the mysetries of being and discovored the method of setting in operation many of the great laws of nature, and have produced varied supernatural phenomena (supernatural as to our limited view of nature). Among these are found the phenomena of healing the sick, restoring the blind, deaf and lame, raising the dead, etc. Several of these miracle performing individuals are Moses, Elijah, Elisha, Christ and his Apostles, together with many characters on down through history to the present day.

Other religions produce their phenomena, but I choose Christianity because of its conspicuousness and phenomena of a higher nature. Christ tells us whatsoever we ask in his name, in faith believing, we shall receive of the Father. He instructed his Apostles to preach the Gospel everywhere, and that to them that believed the Apostles' doctrine certain enumerated signs should follow, together with the assurance that they should do greater things than He did.

So far we have the image of health, and the desire, but how are we to have brought about the faith necessary before will can become active? Christ gives us the method when he says, "In my

name." by which he means that we shall believe that we receive whatever we ask for, simply because he tells us we shall receive it: because he has passed through the higher stages of evolution and experiences of life and as a consequence undestands how to set these great laws in operation and knows whereof he speaks. He has been with the Father and tells us to believe that by faith we can set these laws in operation, and to believe it because he told us so. When we pray the Father for something, and end the prayer by the words, "In Jesus name," we are only telling the reason for out faith. The word or phrase has no magic effect on the Father, but serves to generate our faith. The effect of "a name" is on ourselves; and there is nothing "in a name" for us farther than that which we, by our acts, make out of it—regardless of what may be said by an unscientific clergy.

As already said, the faith can be generated by other means, such as the thought that for every lawful desire there is to be obtained a satisfaction: by the reasonableness of becoming like the thoughts and images which we harbor; by fear, which is only another kind of faith; by Christian Science methods, medicine, and in fact by any method, however absurd on the surface, just so it overpowers and convinces our present reason. The difference exists in the efficiency of the faith, and in its power in

controlling the higher laws of being. The stronger the rational basis, the more powerful and certain the faith—which statement, of course, applies to the one exercising this faith. What seems strong to his reason may not at all appear reasonable to another. And the higher the source of the rational conviction, the higher and more efficient the laws which are set in action. Therefore, judging from an examination of the various religions and their founders as revealed through these religions, any higher enlightened reasoning being must conclude that Christ and Christianity are by far the most authoritative, and that they will produce the vast proportion of high class miracles during the Moral age. He who knows not, and has never caught sight of the higher laws of life, will be the first and last to condemn this statement; but the phenomena to begin to take place before this generation shall have passed, will convince the world that, in the main, I speak the truth. I give few arguments, because the approach will afford better proof than any previous argument. My purpose is not to give the thread of argument, any farther than will cause the truth, which I try to present, to burn. The reader cannot read this whole work, and understand it, without recognizing the superiority, and the mission of Christ.

And because of the higher class of

phenomena to be produced by the Christian, the rest of the world will seek to learn the source of his power, and will be forced by the spirit of the Moral age to keep on seeking till it finds. And then shall Christ rule the world, after his doctrine and its application shall have stood as a miracle for some period of time.

But the reader remembers that the statement was made that imagination leads, and is followed by desire, reason, faith, and then by will, which brings about the means to the end; and he wonders where will comes in in the practice of Christian phenomena. He should remember that the Christian uses his will in fulfilling the conditions for setting the laws in operation, just the same as the student in chemistry, in making an experiment, sets the chemical laws in action by voluntarily arranging the conditions: the conditions of the former are mental, and those of the latter are physical; but will is used in the manipulation of mental processes just as truly as in the arrangement of physical —a fact which even the beginner should recognize.

Christian phenomena are more immediate and effective because of the higher and more powerful laws involved. The more man learns of all things, if he cultivates his will accordingly, the nearer one with the Father will he become, and the greater will be his control of the

higher laws of being, until he shall attain to powers the mentioning of which would not be appropriate in this place.

POLITICAL PARTIES OF THE MORAL AGE.

The careless thinker says to himself that if government ownership, management and distribution, is a world movement, there will consequently be no international nor domestic relations to adjust of sufficient magnitude to require the existence of political parties. But this class of thinkers is looking for a miracle and will be disappointed. The hardest fought political contests known to history will be witnessed during a considerable part of the next age. So long as truth and falsehood are in combat, and individual opinions differ as to the fundamentals, that long must we have political parties. As to human society, government is first, last, and always, and religion is only one of the means of instituting a higher form of government. The first social relations and government, as already stated, were necessary and of a Theocratic nature, and were the outcome of the instinctive workings of the fundamental laws of being, of which workings the individual was unconscious. But the next stage of government was one brought about by individual self conscious interests, and was human. This kind of govern-

ment grew to large proportions and involved nations of considerable size even previous to the Adamic period and the Garden of Eden experiences, through which experiences man first became conscious of his moral nature, and for the first time knowingly violated it. The beginning of the Adamic period was also the commencement of the preparations leading up to the institution of the Moral age and of the later form of government. The second, or human form of government has been in existence during the last eight or ten thousand years, and shall continue for perhaps another thousand, gradually elevated in ideal and environment by means of religion and evolution of self conscious interest, till at length the grand goal of At-one-ment is reached, and the government of earth will be a Divine Theocracy; and then will be true, "Thy will be done on earth as in heaven." And this is not theorizing, but it is the truthful and correct interpretation of inevitable evolutionary law.

It is clear, then, that there must be political parties till the ultimate form of government, or Theocracy, is established. The one great party will be Christian Socialist in spirit, if not in name, and will forever keep its eye on the goal as above defined, and will advocate everything leading up to it; but the other great party will be evil in heart—that is traitorous to the higher state of

society—, and will think to continue to smite their fellow man. Its devotees will desperately fight against world union, and talk of "patriotism" and "national integrity," etc., etc. It is Materialistic Socialist in spirit, if not in name, and will seek to put the material interpretation on all phenomena, and will therefore have a strong hold on the so- called "practical thinker." They will recognize that religion is a friend to higher and more extensive government, and that the more universal the nature of the religion, the more universal will be the government at length established: and, as naturally follows, they will do all in their power to counteract the true influence of the higher religion, or Christianity, being careful, however, not to go so far as to offend the true instinctive feelings of their followers. Their method will probably be to maintain the old hypocritical so-called Christian denominations, or man worshippers, and, in fact, any other form contradictory to true Christianity. We should also expect them to pay much attention, later, to the diabolical doctrine called "The Religion of Reason," which I have already refuted in former pages. But whatever may be their direct issues and means, their end never lost sight of will be the prevention of the world union and of At-one-ment. Their eyes will see none but the material conception.

They will also attempt, by very shrewd

and plausible measures, to oppress and enslave the weaker nation; but they will never let it appear that this is their motive, and will make use of the old national trick and will blind their pious and unwise followers by asserting that it is where God leads. And thus I might continue to describe the battle on down to the end of human government; but to the thinker it is all too clear to require such.

And this, Christian Socialist, is what you will have to fight. Your trials will be hard and your vexation great. Only be sure of this one thing, to never lose sight of the highest human attainment, the At-one-ment. Keep it always in mind, and most especially when forming your issues; for by so doing the very psychological law of association of your mind will cause these issues to be arranged in more direct line with truth. If you do not proceed in accordance with this, another more fit party which does so proceed will arise and take your place. Never permit material appearances nor influences to frighten you nor induce you to use unfair means: but dare, perpetually, to follow the right. I repeat it, because herein awaits your downfall: Never make use of the unfair, however great the promised victory may appear on the material plane. Never! Let yourself be ruled by a rod of iron; and once you discover any of your number consciously making use

of such means, throw him immediately out of your ranks, however influential he may prove on either side. And call no book your Bible except The Bible; and let other works be guides or handbooks.

Your opponents will advocate measures destructive to progress, and will summon all the shrewdness of the Intellectual age to convince the people that these measures are in accord with goodness and God; and this will be one of your great trials. But do not complain nor falter because of their temporary success; but study the fallacies of their doctrine and proclaim them, without ceasing, on the mountain top.

Humanity is more good than bad. Never depart, in the least, from the truth and the right, and the world will at length be attracted by your sincerity, will stop to examine your claims, and will be drawn unto you. They must be attracted by the sincerity of some class—if not you, then another which shall arise in your stead—; and may this class be you, that progress may not be delayed till the next class comes to the front.

As the doubter sees these things coming to pass, and these tendencies working, he will then perceive, if not before, that herein is given an approximate interpretation of evolutionary tendencies of humanity. And the good will move forward and upward unceasingly until,

with the links of human enlightenment, experience and knowledge, it will construct the great chain of earthly omniscience and so bind and overcome the powers and forces which make for evil, that, with one desperate and self annihilating rally, they shall fall into irremediable desuetude in the course of the last great conflagration of truth, and shall be destroyed and lost forever.

WHEN THE MORAL AGE BEGINS.

After writing so much about the Moral age of selection, the reader would be much disappointed if nothing definite should be given as to the time of its beginning and of The World's Crisis. An attempt will be made in this direction in following paragraphs.

At the close of the age of Intellectual selection, and the beginning of the Moral age, we should expect a time the like of which has never been witnessed before in the world's history, and never shall be again. Never before, because previous disturbances have been only tribal, within the boundaries of a single country, or, at most, among several nations; whereas the coming crisis will be practically universal. And the like of which never shall be again, inasmuch as all the shrewdness, trickery, dishonesty, and superiority of wealth and great

material advantages, characteristic of the Intellectual age, will be brought to bear in defense of the capitalistic system, while under the predominance of the Moral age the important controversies will be more of a purely intellectual and ethical nature, and will not be hazardous to the sustenance of the people.

Strictly speaking, the Moral age began in 1874, when science, as already mentioned, commenced the process of looking within for the mysteries of being. But the interval since that time has been necessary for the crumbling and downfall of the nations of earth, and the Moral age will be established in practice and reality later.

The year 1896 sounded the knell of the Democratic party as a party. True, it is possible that it may be used as a "cat's paw" by capital if the Republican party continues its rigid conduct, but the truth would, nevertheless, remain that it had ceased to be a party as such. It would then be but a tool.

This party represents the middle class, and the small capitalist, which class, we will all admit, has been practically crushed out by the large corporations.

The two great factors, then, have come to be labor and capital: or, as Marcus A. Hanna, once senator, put it, "Socialism and capitalism." The Democratic skeleton will undoubtedly make a great struggle in 1908, but it is prob-

able that its corporate enemies will institute a division in its ranks. Be this as it may, rest assured that if we do not elect another Rooseveltian character (and we certainly cannot), either party will be little more than a tool so far as the people are concerned.

The steady growth of class consciousness in the ranks of labor the world over has been observed by the capitalistic class, for several decades, with fear and trembling. This move is rapidly overshadowing the Democratic forces. And even though this may for the time be apparently contradicted on account of many future supporters of Socialism being blinded by the insufficient Democratic issues of "State Ownership," and others, yet it will be found different thereafter. Even alone from its marvelous growth, increasing 500 per cent since 1900, and now the third party on the ticket, we are forced to recognize Socialism as a primary factor in future progress.

The greatest impetus in favor of this movement ever instituted, is that set in motion by the present administraion. Capitalism has long succeeded in keeping the populace blinded as to the cause of their suffering, and certain traitors have cried loudly, "There is no trust in America;" but a man came to the head of affairs who is laying wide open the secrets of their corruption and debauchery. President Roosevelt, the American

man of destiny, is doing a great work. His honor, in the eyes of the millions of his future brethren, is now in the scales. He has begun the work. Will he be a man, or will he become an emasculated man-fearing creature not worthy of a name?

President Roosevelt is one of the men chosen to open the gates to The World's Crisis. Pity the future of that man whom God has given the opportunity not of his life, nor of his nation's life, but of the world's life, to do a work which no man could do before nor after; and which, if left undone, must be brought to the peoples' attention through prolonged and heartrending suffering. "Be bold, but be not too bold;" and "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

Our present chief executive occupies a position most peculiar in its relation to the history of earth. America is probably looked up to and imitated more than any other nation in existence. The people, as a rule, were taught to discredit the inroads and robberies of trust magnates. And most important of all, capitalism is now at its highest stage, and soon its profits will begin to slowly dwindle. At this point it must be exposed, else a number of serious consequences will ensue. After unwarranted suffering the people's wrath would rise,

and capital, to console them, would offer to give them a goodly share of foreign robberies, by which process the United States should become an aristocratic nation, making the smaller Americas, and others, to serve them. Or, what is more probable, after severe hardships the people would suddenly awake to the cause of their awful condition, would lift a mighty but inexperienced hand against capital, and would be answered with ball and powder.

Now is the time to expose capital. The people are not yet at such a stage of suffering that they will at once revolt. They will be educated in the philosophy of their condition, and will as a result, fight the battle at the voting booth rather than by violent means. They will, by such exposure, be given the ability to act intelligently instead of in a revolutionary manner; and will thus have time to study their wants and needs, which they would not and could not have if capital were not now exposed. Whatever the next step may be they will be in a position to demand only reasonable things and make reasonable laws; otherwise they would not be in such position, but would expect more than could be done, and continuous turmoil would be experienced.

Roosevelt must continue the investigation, and show things up as they are, or he will go down in history as a man who knew the right and began to do it.

but was too weak to carry it out.

So. Mr. Roosevelt is a friend of both people and capital. Of the people, inasmuch as he is hastening the day of their liberation; and capital, in that he is helping to prevent the calamity resulting on the sudden awakening of an exasperated people.

The crank notifies the president to "be cautious," that we have already tried and recently emerged from the system of freer competition, and found it wanting, and that it must not be reinstated This crank might be asked how many people know the fact he has just stated? and how many would have practical knowledge of the scale of operation of the trusts and corporations if it were not for the work set afoot by the president whom he wants to "put out of business?" Of course the people begin to know that something is wrong; but what must be the source of the evidence to convince them in what the true cause of their trouble consists? Will they rest their case on the statements of cranks, or even on the assertions of well meaning Socialits, and thereby be given sufficient conviction and courage to do the work before them? Or would it afford a more convincing and efficient sanction as a result of the government taking it in hand and proving to the people that judges and legislators are being bribed on every hand; wholesale election frauds perpetrated; corporations

universally violating the laws; and that all departments, city, county, state and national, have been shamefully corrupted by the present system?

Does not the crank yet see that the sound reason of the people will, after the government once uncovers and emphasizes these facts, lay the blame on the system which makes possible such corruption? Show the people the evil and they will find the remedy. They will naturally reason that the present system evolved from the former system of freer competition, and that, since the former system afforded the soil from which grew the present terrible evil, both systems are bad and must be cut off. If the crank must do something, let him spend his energy in trying to convince the people of the wrong of the former system.

Then to continue, I would say that, from all indications, we should expect to see average wages slowly fall to a lower and lower level. Larger numbers of people will find themselves in want of employment and as the next decade passes, considerable suffering will be undergone. A strenuous attempt will be made to elevate the masses to better conditions, but many of the sympathizers will realize that they are only filling the purses that capitalism empties, and will not work with a will. The government will see the Republic trampled under foot by commercialism, and will

probably make some half-hearted and misdirected efforts. Sympathy will be abroad in the land, and the world will wonder why judges have become so lenient. The worshippers of [illegible] will raise a loud cry for obedience to the laws, while they are, at the same time, the chief violators. The Democratic ranks will probably be divided again in 1908, resulting in victory to the Republicans. 1910 will be noted for great controversy, and perhaps considerable trouble for the nominal Christian church. 1911 will glide as usual down the sloping road, but will be full of awful meaning for the masses. 1912 will be noted for the marshalling of forces, and, it seems, will be the last great political struggle of capitalism under the present state of affairs.

So far it has, to some extent, been speculation; but what now follows seems certain. In applying the results obtained from a consideration of Moral selection, together with the signs of the times, it certainly figures out about as follows:

The whole world, practically speaking will, after 1912, have had experiences similar to those of America. People will be found hastening from one country to another in search of employment, but will meet with great disappointment. Thousands of robberies, fires and murders will have been committed, till at last, too awful to behold, the new age says, "My day is come," and the pon-

dereus gate of The World's Crisis begins to swing.

No form of government is particularly blamed, as all forms are afflicted. The storm has been gathering all through 1913, and now at the close of the year it is upon us. Wealth is hurried away and hidden in secret places, and hunger is abroad in every land. 1914 comes in with an additional measure of misery and starvation. Great black clouds of passion, anger and hatred, heave and roll, and every man blames the other for a part of his agony. The country is overrun by the inhabitants of city and village, and the din of machinery is nowhere heard. The human and the beast struggle for the same crumb. Men's eyes darken and sink deep in their sockets. The brute thinks to devour man, and man seeks to eat the brute. The fowls of the air congregate about the bones bleaching in the fields. The rich man's wealth is a mockery to him, and he casts it from his door.

The storm grows still more terrible, and all is darkness in men's souls. The widow complains, and the priest cries "The wrath of God is upon us." The multitudes proclaim, "The end of the world." The stone-hearted, literalized Christian says, "Soon the world will begin to burn, and those our brothers and sisters will have forever to smoke in fire and brimstone. Hallelujah! Watch the clouds, brethren; for surely

the Lord will not delay his coming." And plagues have taken possession.

And now the year 1914 is drawing to a close, and it is well that it is so. The clouds are clearing away and men feel in their souls that they have at last learned the lesson of the ages. Light has entered their understanding as a result of their having time to feel and reflect, and of their minds being forced open to instruction. They now understand the cause of their suffering, and that their affairs can no longer be entrusted in the hands of a few corrupt men. The yoke of economic slavery is stricken off, and the desert is made to blossom as the rose.

This is not prophecy but an attempt to interpret the tendencies of the times. I may have set the time too soon by placing it at 1914, but I think not. It certainly can not be prolonged later. I would simply ask the student to watch the signs and observe the growing state of unrest where it leads; and, above all, to prepare for that day, that he may be able to bear the burden of the World's Crisis.

And now the gate of The World's Crisis has closed forever, and humanity can not return whence it came. A new heaven and a new earth have indeed been created, inasmuch as the old churches are of the Intellectual age, and are being crowded out by the true church composed of the Elect who teach

that heaven is as real here on earth as elsewhere: that heaven and hell are the ever changing conditions of the soul, and do not occupy any fixed place. And a new earth in that the old idea that we cannot live a holy life here, without any "besetting sins," will be rooted out of men's minds when they see what great temptation has been removed by the substitution of the economic and other conditions of the Moral age for those of the Intellectual age. Then will the nations lift up their eyes to Jerusalem, in wonder and admiration.

The most trying period will undoubtedly be from about 1913 to 1916, including both the change and reconstruction.

Herein have been given the conclusions. The reasons and arguments will appear as time moves on, and will be more convincing, by far, than any that could be printed or written. Look about you. The times are pregnant with signs, and they are to be found everywhere. This is a time peculiar in that material sufficient for the formation of a philosophy covering all the ages of earth, present, past and future, is scattered all about us. The wise man, at this time, will not give the reasons for his faith. He knows that they would have but little bearing, and that the only way to make the world see the truth is to arouse them to individual effort. The earnest soul can find the truth; and though one were to rise from

the dead and tell it to him, yet he would not believe till he saw it for himself. "The truth shall make you free;" seek it. Let him that knows all about it cast the first stone at this book; but him that knows not, let him hold his peace, lest judgment come upon him at a time when he least expects. Remember that, if you have not the whole truth already, positive opposition to something you do not know will keep you from learning, for do you not know that no knowledge comes to the mind except in so far as the immediate way is prepared by a passive and silent state. True, activity precedes; but it is the activity each stage of which is followed by a state of passivity and receptiveness to impressions of the true, which state is rendered imposible by the positive and prejudiced mind. Seek the truth for the truth's sake. If I speak the truth, it will stand though the world fall; if not, it must go the way of all untruth.

HIHGER SPIRITUAL SENSES—MOTIVE, EMOTION AND MANIFESTATION.

I realize that there is little in this discussion, which I now enter, for the vast majority of the humanity of today In fact, it is the select few who will be benefitted by it; and had it not been for these few, to warn them against mis-

leading manifestations to take place in the next, or Moral age, these few lines had not been written.

I have traced the course of the world up through its three ages, from the projection of the creative thought to its ultimate success in creating a physical counterpart and leading it onward and upward until it attains to the self-conscious state in which it identifies its interests with the universal, and have rather suggested than explained. I shall now conduct a brief discussion based on the seven senses as given below, and shall attempt to point out to the truth-seeker a few of the dangers to be avoided in the Moral age, as well as to call attention to certain saving features. The table follows:

PHYSICAL SENSES.

Manifestation or Reflection.

1. Touch.
2. Taste.
3. Smell.
4. Sight.
5. Hearing
6. Intuition.
7. Thought transference.

SOUL SENSES.

Emotion or Refraction.

1. The power to psychometize.
2. The power to absorb and enjoy the finer essence of the life wave.

3. The power to distinguish the spiritual aromas of nature.

4. The lucid state called Clairovoyance.

5. Ability to perceive the ethereal vibrations termed Clairaudience.

6. Capacity to receice true inspiration.

Motive.

7. Power to converse with spiritual intelligences at will.

We find in this table an explanation of the too little understood discoveries of science. An attempt to develop the first three soul senses is made in one of the recent Ohio Teachers' Reading Circle books, known as "Halleck's Education of the Central Nervous System." A few words in explanation of the table will be given before proceeding farther. The numbers refer to the table.

1. Halleck, in his book, recommended developing this soul sense by holding and moving different objects near the surface of the skin, at various parts of the body, together with a vigorous attempt to imagine the true sensation to be had if the objects were to touch.

2. He attemps to develop this soul sense by imagining how different fruits, foods, etc., taste, without actual contact, or even presence.

3. Here he recommends cultivation by imagining the different qualities of odor given off by various objects or smell.

I do not quote Mr. Halleck and other scientific writers for the purpose of giving authority but only to show how near the subjective science is drifting. Mr. Halleck also makes a worthy attempt to develop several of the other senses, but we have another school from which we might draw also. It is to be noted, however, that Mr. Halleck and the school to which he belongs endeavor to give a physical explanation for the resulting phenomena.

The next two soul senses are quite thoroughly treated by "The London Society for Psychical Research," the deductions of which are ably presented by Thomas Jay Hudson in his "The Law of Psychic Phenomena."

4. For devoling this soul power, Mr. Hudson instructs the student to retire to some secret and quiet place, with pleasant surroundings, and concentrate the mind on some simple object, such as a furnished room, and thus induce the hypnotic, or, more accurately stated, the clairvoyant state.

5. This state is induced in a similar manner. Mr. Hudson's methods and conceptions are far less material than Mr. Halleck's. Mr. Halleck virtually looks to the outer; while Mr. Hudson practically looks to the inner.

Mr. Hudson also instructs how to induce the sixth sense but his explanation is insufficient for the present purpose. He attributes the information

obtained through this sense to intuition, but pronounces it a capacity of the subjective mind or soul. From his view-point he may be correct, comparatively; but from the view-point of the adept (which line of investigation Mr. Hudson gave but a passing glance, owing to the greater difficulty of inducing an adept to degrade his power by public exhibition) he is incorrect. The adept philosophy makes intuition a physical sense; but Mr. Hudson makes it a soul sense. And the same holds good with the seventh sense, or thought transference. The difference between the two arises from the more exalted view point of the adept. Mr. Hudson is a careful writer and acknowledges that his is not the ultimate view point, when he says: "I have thus far religiously refrained from advancing an idea that is not verified by phenomena" Which means that there may be other phenomena on earth which would justify a different view point. And so there is. We will then accept the view point of the adept, or Hermetic philosopher, as presented in the above table. According to this philosophy, as the physical senses are properly developed, the soul senses will become manifest, and produce phenomena on the physical plane.

As to the methods of preparing the physical senses for the manifestation of the soul senses, I would not recommend to you Mr. Halleck's methods, nor any

other similar methods nearly so much as the living of the higher life. Live that better life and earnestly seek instruction in all lines, and the soul senses will be developed as a result of your living the soul life.

The above table explains itself, yet it will not be out of place to add a few remarks. Various religions practice burning of incense, while worshipping, the ethereal elements of which are given off, and the finer essence absorbed and enjoyed by the spiritual body. This falls under No. 3.

No. 5. We have individuals in our midst who are able to hear voices and noises—Socrates and his demon, for example, and the hearing of tokens. This falls under the head of clairaudience. Science has also given us certain inventions which may properly be considered as partaking of certain properties of all the senses. The telephone, for example, makes use of a medium very similar to that exercised in clairaudience, and in the production of the phenomena of numbers six and seven; the telescope, X-ray, N-ray, and microscope, similar to that in clairvoyance. And by an ingenious combination of these various inventions, together with a mirror, it is already conceived possible to talk a great distance with another person, and not only understand what is said, but at the same time see the likeness of the person with whom you are

speaking. This would fall under numbers six and seven.

But the receiving and transmitting mediums, so far, are of what we might term gross material. Having gone this far, however, we should expect to gradually do away with this grossly material method—to pass from the material to the comparatively immaterial. This science has largely accomplished through the medium of wireless telegraphy. Here the receiving medium rendered more ethereal by means of vibrations of great rapidity; and the transmitting medium is no longer of gross material, but of the more immaterialized substances and forces of nature.

Notice the peculiar feature in the fact that we are constantly discarding the grosser material and making more free use of the comparatively immaterial. Science is becoming more subjective, and man is discarding the animal part of his being, and soon the world in general will find that the ethereal soul of man can be used for all these subjective purposes Many have already found it to be so; but this large class of phenomena has not been observed by the world, and they, like the mole, assert that there is no real day because they have not seen it.

Another feature may be added to wireless telegraphy, by which the communicants will be enabled to see each other's

likeness. The invention certainly can not be complete till this feature is added in answer to clairvoyance, and for the prevention of fraud.

An Edison with his phonograph seems not to have thought that the human brain is vastly more pliable (and the soul still more so), and capable of receiving and giving off far more ethereal vibrations, than the little wax figure which he has prepared for this purpose. It so often occurs that the physician fails to have forethought enough to heal himself. He does not discover that as it is without, so within: "as below, so it is above." If a man can do these wonderful works with his hands, and the mind and brain can communicate with other minds and brains through the grosser material mediums, why can not this same mind and brain, not made with hands, communicate through the medium of infinitely less gross material? If these advances toward the ethereal do not lead to the soul power to converse with spiritual intelligences at will, or adeptship, whither do they lead? And I am not here upholding spiritualism; but on the contrary, I condemn its practices as being phenomena of a lower order, as you will find elsewhere.

All through the world's later history we find here and there persons with the ability to exercise the functions of adeptship, and thus communicate with higher

intelligences. These persons need not climb up the ladder of material invention and discovery, but are, as the poet, "born, and not made." They are geniuses in this respect. Again others have climbed this material ladder, taken the hint, and looked into other worlds. These discoveries and inventions on the material plane are for the purpose of leading the whole of society up to the same stage of development. They are only the rubbish and debris cast aside by an evolving mind and a rising race. And who will deny this? Once the race attains to this adeptship, all this rubbish will be cast aside as useless.

The human has long since begun to develop the sixth sense (or intuition) on the physical plane by making use of axioms, or self evident truths, and thinking according to their direction. The truths which he sees are recognized as necessarily so, which recognition is none other than a soul faculty objectified. That class of would be scientists who seek to stop the development of the sixth sense by discarding the use of the axioms from our calculations, does not at all comprehend the laws of being and progress; and it would be well for them and the world if they would make a careful study of the words herein spoken, and of those elsewhere of a like nature, which they so ignorantly and studiously condemn and ignore. They would wish to set us back thousands

of years in the line of progress, just as would many of their fellow materialistic conceptionists. They see that the time has come when we must look forward or else backward: and they so love the material that they prefer to look backward. This is all it means, They fear the subjective, and foolishly assert that it is beyond the realm of science; they never seem to stop to think that the subjective is forever becoming the objective—that what we once supposed to be the spiritual has been found to be only more refined and etherealized material. Should they really understand this, their fears would vanish. But I doubt if they will even hurriedly read this work.

But it is not enough that intuition and ability to receive inspiration be evolved As a rule this class of people are among the most immoral. Here is where we find a dangerous period in the evolution of life. No one with the seventh sense fairly developed would go on exhibition as do the sixth sense people, such as hypnotists, spiritualists, etc., but their miracles and phenomena are of a higher grade and are exercised solely for restoring those with whom they come in contact, to the normal condition of life and being. The sixth sense is not a sense of the knowledge of the real any more than in so far as it has associated itself with the seventh. When unguided by the seventh, or

higher sense, the sixth sense is a sense of the apparent, only, and is quite blind. Its devotees can do wonders, but are so engrossed in their realm that they will not hear of a higher. Of these sixth sense people, when thus highly developed, it is said: "They shall show signs and wonders, to seduce, if it were possible, even the Elect." We find a fair representative of them in India today. Egypt used also, to contain many of them. Christian Science, powowing, mind cure, etc., fall to a large extent under the sixth sense, only mind cure is more open to truth.

When unguided by the seventh sense impressions, these sixth sense victims frequently communicate with certain elementals and vile souls, and imagine themselves in the presence of angels of light. Not being thus enrapport with the higher, of course they oppose Christianity which teaches the higher.

But if he holds his mind open to truth, the sixth sense person occupies an enviable position. He is then prepared for true inspiration, whereas otherwise he is receptive to false instruction and impressions.

Then, in respect to the nominal Christian church, we would say that they, too, are sadly wanting. They do not understand their Bible, themselves, and persistently fight the teachings of seventh sense individuals who are the only supporters of the whole Christian

doctrine, to be found on earth. The import of the sorcerers and seers of Bible times; the source of visions and prophecy; the "witch of Endor" and forbidding of witchcraft; the immaculate conception; the three heavens: the ascending and descending of angels; the Holy Spirit, and many other seemingly peculiar things in their Bible have but little meaning to the average churchmongers of the present day. They can not comprehend these wonders, and many of them try to explain them away by calling them myths which are common to many religions. They, themselves, have turned infidel, preach less than half a gospel of salvation, and have driven the world to unbelief. They neither enter the kingdom of heaven themselves, nor would they suffer others to enter. But the Elect, or seventh sense people, understand these things.

Having thus spoken, let us now turn our attention to the general nature of the table. The general divisions of the table I will, for convenience, capitalize. They are three in number; viz., Motive, representing the seventh soul sense: Emotion, or Refraction, standing for the first six soul senses; and Manifestation, or Reflection, including the seven physical senses. No true and final impressions (as to earthly existence) can be received except through the activity of the seventh sense. These impressions

may be aroused or brought about by some word or deed of a human brother, by the study of nature, or by higher intelligences, or by all; but they can not be comprehended nor made a part of ourself except in so far as the seventh sense has been developed. The perfection of this sense, by which we become one with the Father (see our interest and the universal to be one, and the consequent holiness that results), is the goal toward which all humanity has been struggling. No false impression can influence nor mislead its possessor, once it is perfected in him, and he shall see all things just as they are—he shall see "face to face" and "knows as he is known."

But, if the six senses below are not developed in harmony with the seventh sense, the rays of impression, so to say, will be imperfectly refracted and reflected, and Emotion will be diseased, and Manifestation, or conduct, deficient. This accounts for the blindness of the multitude. They desire to understand, but their condition and manner of life, neither one, has been in harmony with the larger self and seventh sense, and the impressions are distorted. It is then very important that we should develop this sense. Its different stages of development, together with those of the six senses below, account for the fact that two or more persons can experience the same things, but each car-

ries a different lesson away.

These different stages, together with those of the six senses below, also account for the difference in conduct of individuals, brought about by the same means. The less they are governed by the higher sense, the more variable and contradictory and treacherous the conduct; and vice versa. He who is governed fully by this higher, or seventh sense, is "the same yesterday, today, and forever," as to constancy.

This explains the simplicity and truthfulness of the New Testament style. This class of persons never makes what the world calls orators; but their style is infinitely more than oratical: it is authoritative. Once you hear one of these persons speak, your soul, if open to truth, is so overpowered that you must proclaim, "Never man spoke as he."

The oratorical type belongs to the first six senses. Herein is also found the test for all religions. Are the doctrinal part and the description of the founder oratorical, and beautifully painted and twisted to suit? Are the miraculous Manifestations of a rather low and purposeless order, exercised chiefly for the sake of publicity or private entertainment? Are the most advanced adherents of a restless and unsteady nature? If so, we may safely conclude that the religion belongs chiefly to the first six senses, and was not intended for a world religion. These two classes

of religious influence will play a stupendous part in the progress of the coming age. Keep this in mind.

The sixth sense people (to be composed of the mass of humanity within several centuries from now) will deal mostly with the elementals and lower forms of earth; proclaim the materialistic conception of things; deny, in heart, an individual immortality, and adhere to the soul destroying doctrine of Nirvana; and will not be conspicuous for a high grade of morality. They will cling to the selfish principle, and will unite themselves with the conservative, or national political party (elsewhere termed materialistic Socialists). They will also believe in the fatal doctrine of reincarnation of man on earth—a doctrine originated by lost souls which have absorbed the feminine or masculine principle upon which depends their immortality, and thus cannot be united with their eternal mate and must return, through a process of devolution, to the "bottomless pit" of crystallized matter. They strive to prolong their human existence as long as possible by generating a belief in human reincarnation, that they may come and dwell in the body with the devotees of this despicable doctrine, and endeavor to crowd out the rightful occupants. These vile souls also originate the false doctrine of Karma, in order to keep men's minds from the higher and true Karma of the astral

life. As to this class of practitioners, "By their fruits ye shall know them."

The seventh sense people will be the true adherents to the universal or world political party (elsewhere called Christian Socialists). They will consist, properly, of but one class; viz., Christians. Any other class representative may do good work in the universal party as long as the storm does not rise; but the only proper members are the Christians and their faithful sympathizers.

While it will require a long time for the respective parties to thus consciously class themselves, yet the man who is at this date comparatively young, will live to see their beginnings.

This, then, is the future battle to be waged between the various sects, creeds and dogmas, representing the materialistic, conservative, national, or selfish conceptionists, on the one hand; and the idealistic, immaterial, universal, or spiritual forces, on the other hand.

Another powerful factor involved in enlightening the world will be the Jewish tribe. They will accept Christianity, and will rule with a rod of iron. That intensity and force of obedience which they have stored up for several thousand years in the idea represented by their former nationality, will give such invincible momentum that they will sweep over Asia, Europe, the islands of the sea, Africa ,and even America with their newly found Christ.

before they feel that they have sufficiently atoned for their long rejection of him. It will only be a few years till they return to Jerusalem and accept their Lord.

Jerusalem shall be a standing miracle before the world. Christianity will heal the sick and raise the dead elsewhere, but nowhere will there be such p
at Jerusalem. The peoples of earth will make long pilgrimages to behold

And thus will the seventh sense, or spiritual, people gradually overcome the opposing materialistic forces. After the great nations have become vastly greater by including the smaller ones (e. g., the U. S. will, at some time include Mexico, the Central Americas, the South Americas, and the Dominion of Canada), then will nothing be left but world union.

The materialistic hosts will see that now has come the final struggle, and that their time is short; and they will gather together their numbers which are as the sands of the sea, and will make battle against God's children, thinking to blind them with their false and materialistic doctrines. But they shall fail, and the Elect will kindle a great fire with truth, and all that is false and untrue will thereafter be thus burnt up and destroyed. Men's minds and souls will be cleansed and purged as with fire.

Naturally the first attack would be

directed against the inhabitants of Jerusalem, they being at the head of the Christian world. As long as physical force is not used, all will go quietly; but once the hosts of falsehood depart from this method (which they certainly will), terrific destruction will come upon them, and few will escape with their lives. The world will see the awfulness of attacking Christianity, and that God will at last have his way; and they will fear and tremble, and bow their neck to the yoke.

It is asked what will bring about this awful manifestation at Jerusalem. If the questioner understands the meaning of evolution, he need not put the question. We have already seen that evolution is mind (or spirit) overcoming matter and the forces of nature; and that the powers of the will increase, as a rule, as the attributes of mind, or the soul, expand. I have also advised the student not to try to obtain spiritual power by hypnotic or other sixth sense methods; but to obtain it by living a pure and holy life: in other words, by strict obedience to Christ's teachings, and walking with the Father. The evolutionary power over natural laws and forces, and obedience, the people of Jerusalem and other places will certainly have attained to till that time; and which accounts for the miraculous phenomena to take place. The power shall issue from the larger self thus evolved, or "come down

from heaven," if you please, and the work will be done for a lesson to the world. Human will and the will of spiritual intelligences will be combined to bring about this and many other important phenomena.

The universals, or Christians, have succeeded, and the world is now one; and after, perhaps, a thousand years from the beginning of the Moral age, evil is overcome, and Theocracy for all earth (Jerusalem having been thus ruled long since) is set in operation.

Until all this is done, and the seventh sense controls the majority of humanity, it is foolish to talk of Theocracy for the world. Those students of prophecy, and that class of Millenial Dawn people who hold to this view, are certainly in great want of a knowledge of the most fundamental principles of God's plan of the ages. They look for the establishment of Theocracy at once, and expect God to miraculously force a form of government on a people numbering 1,600,000,000, only 144,000 of whom are ready for it. They look for him to rule by force and fear when he, on the other hand, says that he would be worshiped "in spirit and in truth." How could we thus worship if not as a result of evolved intelligence? They understand little of God's methods of dealing with humanity.

As to the literalized red-hot-fire slaves who look for all things to be

burnt up, and that soon; this sort of mental darkness could hardly be dispelled by explanation. Experience must teach them.

God comes to his people and rules them only in so far as they come to him and Accept his rule—I emphasize Accept.

I have herein endeavored to speak true to the dictates and interpretations of the three great laws of evolution, and have attempted to present the truth regardless of any class prejudices whatever. I can not tell, as yet, whom it may hurt or offend, as I have spent no time nor effort in trying to determine its effect in this direction. I have no apology to offer, except that the time is at hand when the world should be given the truth. Think what it may, I will not cease to be a man. The conditions and pressure under which this is written may necessitate some mistakes; but if I have written anything good, the world will at length overlook the errors.

Most authors go beyond the sphere indicated by the principles which they advocate. If I have, in any sense, so done, I trust the heart of the critic may not rage against me, but that he will kindly show me wherein I have erred.

I have presented, as I think, the truth for the truth's sake. If there are errors, they are of secondary importance only. The fundamental thought of the work [illegible]

know to be right, and there is no other. This I speak with all positiveness, knowing what I say and the source of it. The final goal of humanity is At-one-ment. My work shall stand, and no human hand shall ever be able to refute it, nor injure in the least the foundation on which it is built. All future philosophy worth the reading will take as its fundamental idea the idea of At-one-ment. To the world, this may seem egotistical; but to the mind that knows, it will be no less than the most humble and unstudied statement of irrefutable truth. He that tries to climb into the Kingdom some other way than that of At-one-ment is a thief and has an evil heart. He shall fail.

If you have no other source of belief and knowledge of my central idea, then, as the final resort, believe it for the work's sake: believe it because the hypothesis advanced explains all general phenomena from the projection of the creative thought to the end of terristrial evolution. You say you believe in progress: if so, you must also accept the latest hypothesis, especially if it seems to explain and cover a larger field than any other. If you seem to have good reasons for thinking it is wrong, then I advise you to set to work at once to formulate a hypothesis that will cover a broader field. If you are unable to do this, and can not believe the one already formulated, then it is your duty to try

to bring yourself up to a stage where you can see what the formulator saw, and feel what he felt. If you feel too weak to do this,, then do not oppose him, but hold your peace.

MATERIALISTIC FALLACY.

We shall now add one more feature, and then end the chapter. Those who see the material side of life, alone, ask the question how men will be kept at work if we should dispose of the captains of industry who formulate a system which forces them to work. They wish also to know how the people of the new economic system, as advocated by Christian Socialism, will be able to produce strong, healthy and energetic offspring, and how they will prevent retrogression, if they have not a system similar to the strenuosity of the present system which manifests a world of energy, and which forces all its members to exercise a "get up and go."

The answers to these are simple and easy, and come from quarters least expected. The first question takes for granted that there is no other force in existence to spur man to activity except that represented by the captain of industry. This question, to the thoughtful mind, is answered by another, viz., What spurs the captain of industry to activity? In the face of danger from parents and friends of breakfastless

children, from enraged men out of employment and living in festering dens, from ruined and bankrupted competitors,, from strikes and destruction of property; what, even in the face of all these, spurs him to activity? Evolution is ready with the answer which it has so recently given to us, and it is composed of but five words; viz., The Spirit of the Age.

The captain of industry does not add the least bit to the sum total of human energy, but only makes use of the energy which he finds already in existence, and directs it in a different channel from that in which it would be directed if men were left to their "own sweet will."

Man is naturally intense and active. All other creatures are, and why should he be an exception? The supposition that the spirit of activity found everywhere among the myriads of beings and existences, from the atom on up through the planet and its varied creatures and productions, ceases to operate when it reaches man, is simply an untinkable supposition, and reveals the degraded opinion of the human held by its advocates. This activity has not disappeared in the child, neither has it in man.

Man cannot refrain from thinking, and from activity in general, and not cease to live. He has an indescribable longing which he cannot prevent except through purposeful activity. He must

act or die. The few seeming exceptions are not exceptions at all. Their external laziness and inactivity are atoned for either by activity of the inner, and by meditation, or by social and store box discussions and experiences. They are all working out their whole salvation, which fact accounts for the differences found in every individual of any system. The few poor and lazy we necessarily have, then, in any system.

Seeing, then, that man cannot help but be active in some respect, we must inquire what determines the direction of this activity. This, as already stated, is the spirit of the age. The energy of the first age was directed, necessarily, to the perfecting of the physical appearance, coupled with intellectual development as a secondary factor; that of the second age was primarily for the evolution of intellect, with physical and moral development as secondary factors; and that of the third age will be for moral activity as the primary, and the other two as secondaries. The captain of industry is only an incidental used by the evolving intellect as an aid to carry to completion the economic experiment. Once the intellect has learned the result of the experiment, and if it finds that the industrial system is not the highest good and the ultimate system, it will then cast aside this system as rubbish and wreckage of past evolution. And the present system has already, in for-

mer pages, been shown not to be the highest attainment in store for man.

Whatever man sees as the ideal attainment, that he strives after. In the Physical age he saw the physical as the highest good. He could not yet see any more; and what more could we expect of him. In the Intellectual age he could see nothing higher and superior to intellect; and of course humanity made one great rush for the intellectual prize in all its forms; viz., intelligence, shrewdness, trickery, etc. He who did not obtain his share of the intellectual prize knew that he must fall behind as one of the unfit.

But another element made its appearance in the course of the Intellectual age, and its very presence, even only in a sufficient degree to learn of its source, points plainly to something still higher than intellectual acquirements in themselves. The world ought to have thought of this long ago, but they were blind and persecuted the few who did thus think. Morality has not its source in individual intellect and is therefore not of the Intellectual age—"Not of this (present) world." Will any one deny that its source is higher than individual intellect? It cannot be lower, in the physical part of existence, or the animal were more moral than man in all respects. The animal may be more natural as to physical laws, but no one will say that it is a moral being. It

cannot be in the individual intellect, or the most intellectual races were the most moral and pious. This history disproves, as examplified by France, Ancient Greece, and others.

Intellect (individual) is cold, rigid, exacting and unforgiving, and the student surely can no longer doubt that there is something higher than the present age. But whatever the age, competition never ceases. Many of the members of the Intellectual age catch glimpses of the moral beauties and higher ideal of the coming age, and exclaim, "How wicked we are;" but they cannot perpetuate their kind and continue to refrain from moving with the age in which they live. This truth is the gist of the whole argument. They and their kind must get the prize, or sooner or later pass out of the struggle. Small communities, some of which are formed on Socialistic principles, arise, but cannot long continue; and certain college professors, terrifically ignorant in respect to the great laws of life, zealously point to these communities and exclaim, "This proves that Socialism is not practical." Might as well point to the moral part of being which made its advent in the course of the Intellectual age and, because it has not reformed and made saints of most human beings, nor been able to assume the same form indefinitely, say, "that proves that morality is not practical."

But the time of neither has yet come The moral is not dead and impractical because it has all along appeared, every now and then, in a little different form, and with a little more universal color; neither is the Socialistic principle impractical because it has come to us in various forms, first becoming quite conspicuous in the form of equality as to the right to get and hold property; then becoming more visible by drifting still farther towards the people in the form of freedom of ballot; and at length becoming universalized by giving to the peoples of earth an equal opportunity for gaining the sustenance and luxuries of life—dethroning not only political hereditary succession, but also hereditary succession as to wealth and industrial position on a large scale. But do you not see, the moral and the Socialistic principle have all along evolved together, and you cannot hinder the one without in so far hindering the other The two lead to the same goal; viz., universalization, or At-one-ment. They aim at the same end, and one could not attain to this end without the companionship and aid of the other. It is impossible to divorce them without destroying the future plan of the ages. They are linked together by fate, and it may be fitly said of them, "What God hath joined together, let no man put asunder." And this is truth; and it shall be hard with him that transgresses

and fights the upward course of these two principles. They two are one and inseperable. It shall also prove destructive to him that sees this truth and practices the sin of omission by not enlisting his aid in its promulgation and establishment.

If the capitalistic worshiper wishes to get rid of the higher economic condition now upon us, he must of necessity destroy the universal religion of Christianity and retain the tribal and other localized religions; and if he wishes to destroy the higher moral, or Christianity, which was made possible by the evolution and universalization of the moral from the tribe on up, he must prevent the coming economic condition taught him by Socialism. I have revealed the secret to him. Let him act But he and the Materialistic Socialists, together with all the material power on earth, cannot destroy the principle of Christianity; and consequently the capitalist and materialistic conceptionists cannot prevent the coming of the new economic condition. How sad it is that Materialistic Socialists are so blind, and that they are so greatly hindering the cause of truth. Christian Socialists, prepare yourself with the sword of truth that you may slay such advocates as E. Belfort Bax and his hosts.

It is thus seen that man's energy and activity, as a whole, do not depend on the captains of industry, and that these

captains create no new energy, but only direct that which they already find, into new channels. The spirit of the age compels them to so direct human energy, and has caused the times to become "strenuous" in the material and intellectual respects alone. This spirit is the offspring of the insight of mankind as to the nature of the thing most to be desired: is a product of the condition of knowledge and understanding. And the present industrial system is but an experiment being made by the social intellect of man, to determine if there is any higher good—which that universally rising body called Socialists, claim there is. But the industrial king, reasoning, not from his neighbors' experiences, but from his own selfish feelings of aristocratic comfort, forces himself to think that there is nothing higher, and desires humanity to carry the experiment farther.

It has also been observed that morality and Socialistic principles have evolved together, and risen from the narrow ideals and confines of the tribe and nation, to their present universal ideal of world union and At-one-ment. That they are inseparably linked together, and to destroy or hinder the one is to destroy or hinder the other. And Christianity, we have seen, represents the ultimate moral doctrines, and was given so long ago, not in the meantime, to convert the world, but to set their

minds in operation along this line of oneness sufficiently to give momentum enough to cause man to see and usher in the new Socialistic age, under which he shall be able to apply this doctrine and work out his salvation. We see, too, that the larger part of the world, as yet, are rejecting Christ and higher morality by rejecting or combating the new system of Socialism.

I will now proceed to answer the second question, of how we shall be enabled to continue to produce healthy and energetic offspring during the Moral age.

He who has evolutionary insight will see at once that the Intellectual age, in its later stages, is the one which is incapable of producing healthy, efficient, and long lived offspring. It is the age of contradictions and the unreal. The age of Physical selection, and the earlier beginnings of the age of Intellectual selection, especially, were noted for strength, health, and long life; and I would not be surprised if men lived to be a thousand years, or more, old. The latter days of the Intellectual age are destructive to life in whatever way you take it. The history of the most highly intellectual races and classes proves it, inasmuch as these races and classes are unable to perpetuate their kind, and must import or run out. They also become weaker. Notice France, Ancient Greece, and Roman and English aris-

tocracies, as already explained in former pages. And these are proper examples, because they are found in the midst, and as the outcome of, their own age. And on the other hand, the age of harmony, or Moral age, will again, as in the Physical age, produce healthy, efficient, and long lived offspring. The most efficient and productive class, today, is found in the lower strata of the middle class, where exists the healthiest moral instincts and practices. The only way to prevent retrogression and the institution of white slavery on a large scale, is to bring anarchy of production and the intellectual ideal to a close, and pass into the next system.

We have seen elsewhere that the two classes representative of the advanced stages of the Intellectual age have constantly failed to perpetuate their numbers, and are forever replenished by the middle class. We have also observed that the middle class is now, at last, practically pressed out, and that the population of the nations more advanced in this direction will from now on have to be largely kept up by immigration from less industrially advanced localities. This is what is meant by "race suicide," and explains the need for the president and the king to send out proclamations and urge their people to produce larger numbers of offspring. The people are not to blame, but the system is at fault. Man follows the line of least resistence.

and the industrial system has changed this line from the normal, and made it easier to refrain from having a large family, than to have such and not be able to keep it in a condition deemed respectable by the age. And the upper class, or aristocrat, does not produce many children partly because of the adverse ideal of the higher intellect as unguided by the higher moral (having too much pride and being too selfish to sacrifice their elevated persons to offspring), and partly because of physical inability. The law is that man first seeks food; then, this desire being satisfied, he seeks agreeable shelter; after which his reproductive instincts assert themselves. This is a law governing all creatures, and explains why the lower human classes are not productive. But the law would not be complete if we did not add two other factors; viz., that if he engrosses his attention in the great abundance of the first two (foods, and shelter in all its environmental forms and beauty of style and quality), he will fatally counteract the operation of the third, or reproductive instinct; but if the appropriation of this abundance, and the operations of the higher and selfish intellect, are controlled and directed in the proper channel by the higher moral vigorously exercised, the third, or reproductive instinct, will in nowise be restrained. This is plain, and will become more evident as we proceed.

The health, energy and numbers, to support and make possible the experiments of the later stages of the Intellectual age, have been supplied by the lower strata of the middle class. Without this source of supplies the more extensive operations and development of this age had been impossible, because of a constant decrease in population. Not only this, but the moral stamina which made possible the holding together and larger union of society, has been furnished almost entirely by these same strata of the middle class—a fact fully admitted, and even strongly advocated, by the foremost capitalistic writers who speak in the name of science. Benjamin Kidd plainly saw this, but could not see the application in its proper form. The lower classes pay little attention to religion; and the aristocratic classes hypocritically cherish it because it "pays in coin," to use their own language.

But, as already stated, the middle class, as a class, is crushed out and down into the ranks of the masses, the churches are being emptied and torn down, streams of humanity flock to public resorts on Sunday, the family is being broken asunder, and evil is entering everywhere. Where, then, are we to get the required numbers to carry on the intellectual experiment farther; and our morals to hold society together during the proceding? They can not be

had, since the source is destroyed, and we must give place to the more efficient Moral selection.

This argument should be sufficient to convince the reader's mind that energy, health, longevity, and efficiency in general, are safe "in the hands" of the next, or Moral age, since its present representatives, the lower strata of the middle class, are the only ones of the Intellectual age that manifest these desirable qualities. But for the more profound thinker, I here present another line of argument:

The Outer Is But a Reflection of the Inner.

There is perfect harmony between the external appearance of man and woman and the internal cause. Their organisms are the concrete image of the principles concealed within, and it would be the height of absurdity for us to suppose that a materialized form bears no correspondence to the forces which created it. The external form cannot exist without an internal cause, and the internal cause is capable of producing any external form apart from the reflected image of itself and its functions. It must, therefore, be self-evident that every male organism is the absolut outcome of masculine forces, and every female organism the product of feminine qualities. A male soul cannot be born into the world under cover or a female

form: nor can a female soul appear upon the plane of human existence imprisoned within the masculine b

And this axiom of external conformity to internal conditions equally applies to the physical efficiency of the individual. We have already studied the sevenfold nature of man. Here the student should turn to the table and again survey its contents. The seven physical senses are the objeceive, and the seven soul senses the subjective. The subjective is forever becoming objective (as to consciouness), and this is the meaning of progress: the evolution of intellect in discovering the mysteries of the subjective world, or part of self, and rendering them thereafter the objective.

In his earlier evolutionary stages, man violates but little the laws of his nature, and is the possessor of great physical health, strength, age and general efficiency. But intellect delves deeper and discovers but half truths, and applies them to life. The intellectual animal begins to shape his own conduct, and does not think of the better way as laid out for him by the instincts of being, till he begins to suffer. He sees his nakedness, and then begins to reach out after what the rising moral has taught him to call his God, and strives to bring himself under the influence of, and in communion with, these deeper subjective laws of his being. But it is not all men who

thus seek to know their God, and is confined to the few. The mass goes after the immediate pleasures (but future pains) offered as a reward for intellectual exertion and invention, and not only reduce themselves to a far less efficient state, but force those who would do good to become more or less blind and, to a large extent, lose their efficiency. They see nothing higher than immediate pleasure and profit; and this is the spirit of the Intellectual age.

Certain individuals who delve deeper into the mysteries of the subjective world, or part of man, and observe its workings, discover the awful effect on future generations of present gratification; that man must work out his salvation, after death, in the subjective world in those respects in which he failed to work it out in this life; that he cannot work out his whole salvation or perfection, without having the benefit of the experiences of his race in its road to perfection worked out on the objective plane of existence; that certain individuals by the awfulness of their violations of nature destroy a part of those elements of their being absolutely essential to eternal life, and do not even have the opportunity, after death on the objective plane, to continue to work out their salvation on the subjective plane, and are lost forever: and that the race must reach perfection

and attain to salvation (perfect harmony of soul with all other being) on the objective plane, or the individual in both the objective world and the subjective world would be unable to obtain the necessary lessons of being from any other source, and all would be lost. Seeing this, and intellectually comprehending its awful significance, is it any wonder the subjective world is interested in the affairs of the objective—that heaven is interested in earth? Certain of the previously mentioned individuals formulated precepts which would bring about the desired end, as they saw it, and gave their system of precepts, called morals, to their human brethren.

But the time came when the objective world was in great darkness as to how to harmonize the interests of the individual (smaller self) with those of the social and other existences (the larger self), so that there might not be any clash. Humanity had gone through experiences sufficient to teach them the solution of this difficulty, but these experiences were not collected and preserved on the objective plane of existence so that they could have access to them, the Greek and ancient philosophers made a gigantic and heroic effort at the solution, but failed, and the objective world was broken on the rock of Dualism, and must have help or be lost forever.

The objectively dead, but subjectively living, inhabitants of the subjective world of cause and effect ,however, had access to all these experiences in their astra-crystallized thought forms (to be explained in a later volume), and, being students of the same, could readily determine the need of humanity on the objective plane. But, could we expect one of these highly purified souls to leave its place of abode in the subjective world where it could pass by and avoid all passion, lust, temptation, error, and suffering and pain in general brought upon it by any one but itself from objective existence, and where even its own burden and sins of the flesh left behind, have been weighed, the lessons learned, and the weight of condemnation rolled away, and Atonement with the Father, and glory unspeakable attained? Could we expect one of these purified souls, I ask, to leave this glorious abode and come to earth and again be incarnated in the flesh, and suffer the consequent weakness and the agonies to be brought upon it by its vile surroundings and the dreadful ignorance and wickedness of selfish, passionate, and cruel man of that time? Yes, we should expect it; but we could not expect any particular one to undertake the awful task. The occupants of the subjective world would not all need to come but one of them must come. But which one

would be willing? We know Him as Jesus of Nazareth, this heavenly, gentle soul, who was willing to lay aside his glory for awhile, come back to earth and be reincarnated, and suffer and die, that all the hosts and billions of heaven and earth—the objective world and the subjective world—might be saved from a cycle of devolution and destruction: that the race on the objective sphere might learn the lessons of life and become perfect, and that those who failed to attain perfection here might learn the necessary lessons in the subjective world, these lessons made possible only by the evolution of the objective race up to the state of perfection.

And Jesus taught the world the solution of the difficulty, as explained in previous pages, in the form of the At-one-ment, and gave the precepts and principles which, if followed and obeyed, would lead up to this high state of being. He gave the world truth sufficient so that never again would an inhabitant of the subjective world thus need to return to, and continue for a time on earth for the purpose of thus bringing needed intelligence; and sufficient to lead certain individuals, now and then, to such a state of purity and receptiveness and oneness with the Father of truth (universal self), that all needed intelligence could any time be handed down to them for the world, without any appreciable degree of repulsive-

ness: in short, sufficient to enable the true devotee to communicate, at will, with higher and spiritual intelligences. This is the mission of Christianity and of Christ; and is it any wonder that he taught the sacredness of service, seeing the importance of the service which he rendered, and the necessity for similar service by others?

And in these few pages is wisdom He who can comprehend these truths and verify them for himself, has reached the stage at which he discovers the mysteries of the ages. May the reader hasten his day of victory by humble and obedient service to the precepts laid down by Jesus of Nazareth.

I hope the student begins to see the plan of slavation, and how shallow and ignorant must be those materialistic conceptionists who wish to destroy Christianity and Christian Socialism. I trust, also, that, from careful comparison of the table of man's sevenfold nature, he has already discovered that Christianity develops and rounds out this nature of its intelligently faithful devotees; and, that since the attributes of the spiritual life are purity, immortality, and power, he will readily perceive that as this life is approached, these qualities will of necessity be reflected on the objective plane (in the physical body) in the form of health, strength, longevity, and efficiency in general, since the onter (or physical or-

ganism) is a more or less perfect concrete image, or reflection, of the inner (or subjective forces).

This, then, is the answer from the deeper ,or subjective source. The reader may verify it in two ways; viz.: by actual communication with subjective, or higher intelligences; and by the simultaneous inner response to the truthfulness of the thoughts as they are read from the page (a res gestae process, to use a term in law), or heard or thought.

I had not given this line of thought, were it not for the fact that Christian Socialism will be pressed to the wall on every hand during the next thousand years, and this is one of the many things which they will be obliged to know. What I see for the present purpose, through my humble source of information, I speak, lest I may see no more.

The student may then want to know what will be the ultimate outcome of terrestrial evolution. I would answer that it will result in the formation of three principal classes, similar to the latter part of the Intellectual age, only that there will be no selfish pride in the upper classes of the Moral age. These classes will be the higher, middle and lower.

Toward the latter days of the Moral age, these classes will be represented about as follows: The lower class will

consist of the few not yet spiritually born; the middle class of the mass already spiritually born, but not the most highly developed; and the upper class of the few spiritually born who have attained to adeptship, or power to converse with spiritual intelligences at will. The spiritually born will be the most productive up to a certain stage of development, after which their productivity will steadily diminish till it reaches the highest grades of adeptship possible on earth. The human, in these highest grades, will have no children; neither will he be given in marriage. When his mission on earth is completed, there will be a silent dissolution of his physical body, and the spirit will take its flight. He will not see death, as we term it, but will be conscious of every advance in the process.

The lower strata of the middle class will be the most productive, and the reflection of the inner through the outer, or physical, will conduce to physical and earthly efficiency only this far. After this stage is passed through, conduct begins, on a large scale, to cease to be moral, and to proceed from a knowledge of cause and effect. The individuals look deeper into the mysteries of being and begin to view the subjective world (I use the term subjective in the broadest and spiritual sense, not because it is proper according to strict usage, but for the purpose of making

it easier for the learner.) The animal, or grosser elements ,are slowly replaced by the more ethereal elements, as the learner makes his way toward graduation in the different degrees of this subjective sphere. He is becoming less earthly, and less ruled by terrestrial laws, and how could he produce the most terrestrially efficient? His health strength, and longevity assume the nature of spirit.

Earlier in the age, however, the lower class will include the mass not yet spiritually born; the midle, the comparatively few spiritually born; and the higher, the extremely small number of adepts.

Competition in the Moral age will become most intense; and the higher will have sympathy and pity and love for the lower, and will associate with them for the purpose of uplifting them, but will not be yoked with them in any form possible to be avoided which hinder the attainment of the higher form of life by the race or individual. The lower form will be discouraged on every hand, and its representatives, being social beings, will pass off the earth forever and be absorbed, or induced to enter the higher. The chief ideal of the age will be spiritual perfection. Its members will see nothing higher, and the whole social fabric the world over will make a great and prolonged, unceasing effort to attain to

this perfection.

CHAPTER V.

A WORD ON VARIOUS SUBJECTS.

TO THE YOUNG.

The youth, with few exceptions, on entering the road to higher attainments, has visions of future greatness and power and honor. He who has not, is the possessor of a strongly specializing mind, and should temper this extreme by adding to the program of his life a course of generalizing work for the good of society; otherwise he will never make a world citizen, and his conduct will be pre-eminently for self. Frequently the maid, also, experiences these dreams of fame and goodness.

These visions either gradually fall into the background as the student advances, or else deepen and are rounded out; and sometimes, through an accidental or unfortunate experience by which this feature of life is discouraged or soured, they are dropped and lost quite suddenly. Few of them are real visions of the undercurrents of being, but more may become such by cultivation. Many are simply day dreams of an idle mind, while many more are ideals, or mental pictures of the supposed outcome of the attainments sought. With few, if any, exceptions, they are all presented to the mind in

the most brilliant colors.

The man or woman who makes light of these visions is most unwise, and reveals his or her own failure, especially if successful from a material standpoint. They do not realize that these are the means of wooing the student to vigorous effort and higher development The truth is, that the youth who has not experienced the deeper vision will amount to little as an uplifter of his fellow man, unless the vision has been prevented by his being engrossed in his studies or work from childhood up. He or she should foster the vision, and believe in it, and at length it will become more deeply subjective, and will reveal wonders to its possessor. It is none other than the effort of a higher soul sense to make itself known to the individual, is interpreted more or less imperfectly by the mind through the influence of the lower senses, and ultimately appears as a higher ideal.

Cultivate strictness and purity while young, for the older you become, the more difficult it is to form good habits, once you have violated your nature. And above all things, begin today to do the right as soon as you see it, and you will thus lay up a power of will and spiritual strength that will make you far greater than any other method. Do the good because it is good and do it as soon as discovered, and you will obtain vastly more power than you would

by hynotic methods. The hypnotic might appear more immediate, but its devotee will some day bow the knee to you, and wonder wherein your power lies. In short, be an unwavering Christian from beginning to end. And remember the saying, "Better late than never," if you have not begun to live the good.

TO THE TRUTH SEEKER.

As far as possible, get a general knowledge of all lines of thought and study, and seek to discover the law common to them all. If you discover the law, you can smile at the specialist who terms your attainments "A smattering." If you are able, associate yourself with one or more of the foremost colleges for six or eight years, being sure to do justice to some good course of training, and not forgetting to retire frequently in an attempt to set your mental house in order, and to associate and relate your studies to the deeper and more universal law which you should already have discovered. And bear in mind that the college of subjective being is the greatest college in the world; and that if you would make headway in this college, the professors of which are spiritual intelligences and world forces, you must train yourself to do the good as soon as you see it, and to strive to discover the good.

We frequently hear students lament

not having the opportunity of being, for a length of time, with certain personages noted for deeper thought; and we groan within us, knowing that we have already taught them the same views held by these personages, and they would not receive them. But we fear to explain, lest it become a personal affair. It is "great" to seek and converse with these personages; but it is far "greater" to enter the depths and glean your own thoughts. Mental parasites may find a field of work in promulgating truth, but they are of little account in discovering it.

You should spend much time, in early days of life, especially, in the study and meditation of subjective science, and psychic and spiritual phenomena. Professor James, the noted psychologist of Harvard College in mentioning the deeper phenomena and side of life, says that there is a great field open in this direction. Science is beginning, on every hand, to recognize this truth. We have already called attention to Professor Tyndall, president of the scientific association, declaring to the world as early as 1874, that God and the principle of life is in every atom and object, and is an "omnipresent" God; that we should not look for him off in the skies, but everywhere.

Previous to that time the conflict between science and religion was very sharp. As fast as religion erected its

fabrics, science razed them without apparently giving anything in return. Science, all along, was indifferent, agnostic, aggressive and materialistic; it became still more so until it allowed itself to be represented by such men as Buchner and Haeckel who declared offhand, "Evolution forbids us to believe in a future life;" and Moleschott, the author of the favorite epigram of the materialists, "No thought without phosphorous."

And the fight went on. No champion appeared on either side to extricate humanity from this awful materialistic state of affairs, until, as previously stated, in 1874, at the meeting of the British Association for the Advancement of Science. Mr. Tyndall found the intelligent force and cause of evolution in matter itself. It was in all the matter of the universe, organic and inorganic, and was divine. It was Deity everywhere in nature, making all nature, as well as man , divine.

And of the Bible student, I would say that this corresponds very closely with the book which he reveres. In Ephesians Paul says, "God filleth all in all." Jer. 23:24, says, "Do not I fill heaven and earth, saith the Lord?" Psalm 139 says of God, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there;" and adds that God is "In the uttermost parts of the sea,"

in "the darkness, the night, and the light," and everywhere. St John 15:4, says, "Abide in me, and I in you." And II Cor., 6:16, "Ye are the temple of the living God; as God hath said, 'I will dwell in them.'" And I Cor. 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you?"

We here observe a full agreement with the latest teachings of evolution, instructing us to look everywhere in all creatures and existences, for God. The contradictory "worm of the dust" Christian wonders what God is doing in "hell," not noticing the evolutionary truth, already mentioned, that the mass of humanity work out their salvation, after physical death, in the astral world, or one "hell," and with great pain and suffering. The evolutionary hell, however, is much worse than "the fire and brimstone" hell, as to soul anguish; but its outcome is infinitely more glorious. Note these things, and how subjective true science is becoming.

Note also the great truth expressed by Socrates, the famous Greek philosopher: "If we are ever to know anything clearly, we must be released from the body, that the soul by itself may see things by themselves as they really are." Socrates caught glimpses of the subjective or astral regions; and should he live to day, he would formulate a world philosophy.

Does not the meaning of "things" begin to dawn on your mind? Do you not know that there is no evil except individually considered? What is or seems evil to the invidual is good to the universal. All is good, universally considered; and the most trying, sad, and horrible experiences of life are necessary as leading to the higher ideal. These experiences teach us our mistakes and wrongs. We need not suffer any great proportion of them if we "watch and pray," and learn the lessons of history and our neighbors' experiences.

Be self reliant. Do not, by any means, permit any one else to do your thinking and drawyour conclusions for you, unless in very exceptional cases, where faith should rule. Guard carefully against the false suggestions which a large part of the present age generation have to offer. Go into t silence, if possible, for yourself, : view the subjective. Fast and mediate and pray. Jesus knew whereof he spoke, when he said to his disciples, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."—St. John, 16:17. He knew that the disciples depended on him for their truths, that they would not be constant until should catch a glimpse of some of the truths for themselves, and that they

would not retire and commune each with his subjective mind, and creative thought (Holy Ghost), unless he should first remove the hindering obstacle to their self reliance and depart from them.

Christ did not dare explain in detail the source of his knowledge, and of all things, as we dare today. He knew that the world could not bear them till the coming of the Moral age. He says: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."—St. John. 16:13. And he knew that certain theorists would appear who would profess that each invidual is sufficient in himself, and needs not a savior, and added in the same verse: "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come:" and "He shall glorify me." At a certain stage in the higher progress of the individual, he naturally concludes that he is all sufficient in himself, and needs no external aid. He views the atom as his most primitive ancestor, and as the self existent haven of his soul; but he is only approaching the source of existence in the primitive atomic form, and has not, as yet, discovered his true guide, the creative thought which inhabits the atom, and which was originally and necessarily projected by the

Father and is co-eternal with him. Once he discovers this creative thought, it (the Spirit of truth) will lead him "in all truth," and reveal to him his true relation to the external universe. He will no longer believe himself to be selfsufficient, and that he needs no savior, and will begin to understand the vast wealth owned by Christ and the mission performed by him. All this Jesus understood, having passed through it all, and spoke as above, and also added, "He shall receive of mine, and shall show it unto you."

The creative thought which inhabits the atom science has alreadydiscovered, and calls it "Electron" and "Ion" Henceforth the world will make rapid and unexampled progress. The creative thought, or "Spirit of truth," will lead us "into all truth." Science needs yet to go one step farther, and not only demonstrate or prove the existence of the atom and the creative thought, but also discover that there is still something beyond and outside of the creative thought and its social nature (its laws in relation to other creative thoughts), and that this something is the origin and projector of the creative thought and its laws. This something which the mind's eye sees, we call the First Cause, or God, or Being. We cannot comprehend its import, and the finite comprehension and being must progress through all infinity. We can

discover, but not comprehend. In so far as it has impersonated itself in the course of evolution, we call it a personal God; and in that respect in which it has not so impersonated itself, as yet, we call it an impersonal God. Then our God is partially personal and partially impersonal--personal as to the evolved attributes, and impersonal as to the latent and not yet evolved attributes. He is personal in so far as mind has overcome matter, and will never be wholly personal until mind has overcome all matter. Will that ever be? What the more highly evolved creature would term as gross matter, certain lowly evolved beings would call soul.

Observe, also, that the Master says in respect to great power and knowledge and goodness, "This kind goeth not out save by prayer and fasting." As the body becomes weaker by fasting, the grosser animal materials are burnt up by oxidation and cast off, the detracting and false materialistic impressions are reduced to a minimum, and the individual mind is opened to ethereal and higher impressions of the true, and is led to subjective worlds on high. This is also true of one who is near death from certain diseases.

The truth seeker must be in earnest, and, above all, he or she must reject all evil as soon as seen, and do the good because it is good (an important practice so long as one is yet in darkness as to

his true interest). One most helpful command I would call your attention to taken from the New Testament; viz., "Abstain (even) from all appearance of evil." Not only abstain from this apearance while you are seen by others, but anywhere and under any conditions. Remember the clairvoyant, or the person who, with his subjective eye, can see you in your secret chamber, and note every move you make. He can see you, but perhaps he can not see your motive; and if you let the appearance of evil take place even there, behind locked doors, he may misinterpret your motive, and be done harm by your example. Then do not forget the person who is apt at thought transference and mind reading. He sees your mental processes, but cannot yet trace the motive; and if you think on evil without also, in your mind, thinking the purpose, you will do him harm by your example.

Or, if you are not a believer in these powers, then conquer your passions and impure thoughts by telling yourself, as fast as they appear, that you must not yield to the act nor the thought, because the act leads to more evil acts, and the thought to something worse. Conquer your weaknesses, and conquer them today; for every moment wasted and every indulgence leaves you with less power to overcome them.

Do something good: something for humanity. You must be either hot or

cold. You cannot be lukewarm and be acceptable. The sin of omission is usually far worse than commission, inasmuch as he who commits is usually tempted incalculably more to do the act, than he who omits is tempted to refrain from doing the obligatory act. Under the Mosaic regime the idea of purity was expressed by separation. Christ taught a different idea. He associated with "publicans and sinners" and by that association transformed them. Moses would secure and maintain purity by separation; Christ by contact and transformation. Christ's emblem was not water, which is rendered impure by that which it purifies, but light, salt, leaven. Not contamination by contact, but permeation, purification, and transformation by contact.

Under Moses, goodness was separated and guarded from evil, and necessarily so, for it was negative. Moses said, "Thou shalt not," but Christ said, "Thou shalt." Under the former the temptation was great; under the latter it is comparatively small.

In every instance, under the final judgment, men are condemned for what they did not do. It is not said, "Ye robbed me of food and drink and stripped me of raiment," but "Ye gave me no meat; ye gave me no drink; ye clothed me not." Christ does not say, "Ye cast me out," but "Ye took me not in;" not "Ye thrust me into prison,"

but "Ye visited me not." Sins of omission alone appear in the indictment.

Although I should like to say much along these lines, I must be content to offer the few suggestions given above

MORAL.

The moral precept represents that conduct which is the best and most favorable to both the individual and the social interest, which conduct and its effect are intellectually perceived, and the precept formulated by one who has looked deeper into the laws of life and being. It is advanced intellectual insight and aims at harmonizing the individual and social interests. The moral will continue useful till the individual sees and makes his interest one with the social and universal. It is not the offspring of individual, but of universal, intellect.

FAITH.

Faith is that method by which the human operates, for his welfare, certain laws and forces of a higher plane of being, and in another's name or through another's instruction. "The prayer of faith shall save the sick."—Jas. 5:15. "Faith without works is dead." "We have access by faith."—Rom. 5:2 "Prophesy according to the proportion of faith."—Rom. 15:6. Faith is the guide of the unenlightened soul: it is the star of promise of the soul trammeled by

ignorance and a grosser material organism. Faith familiarizes the will with higher laws and their manipulation, the nature of which the individual cannot know till he has passed out of the body (so to speak) and sees them as they are.

FEAR.

Fear is of the individual, and is individualistic. There is no fear in the universalized individual. Once he identifies his interest with the universal interest, there will be no fear nor trembling. The failure to do this accounts for the shyness and fear of all sorts and in all creatures. Fear is only a certain kind of faith, and may be made to operate the laws of nature to our detriment "Perfect love casteth out fear."

LOVE.

Love is the tie that binds the broken world, and is the outcome of an understanding of the relation of things. It is one phase of desire, and is the father of faith. We should love God above all beings, that we may seek to learn his attributes and be influenced by them, and that we may seek higher truth. Secondly, we should love humanity next to God, that we shall give them the higher truths which we discover, and shall help them in the struggle. Love fulfills all duty and obligation. These follow naturally, and are performed without

effort or worry. Its mission is to bring about the At-one-ment of all humanity and God. This would be impossible if desire, longing and love did not follow understanding. Once we understand, or even catch a sufficient glimpse of advanced truth, the desire and love follow instinctively from the very law of our being. Love, then, once we have understanding, is unavoidable without violating the laws of our spiritual being, and ultimately sinning against the Holy Ghost and losing our soul forever. Love gives, and asks not in return It makes it more blessed to give than to receive.

Sinning Against the Holy Ghost.

This consists in the individual studiously violating his love nature: zealously counteracting the instinctive workings of the laws of the creative thought. These are the only people who are really lost and left behind their life cycle through all eternity. Their suffering in the course of devolution is indescribable, unimaginable, and unthinkable. The lower rises to the higher and views still more advanced ideals with rejoicing; but the higher recedes to the lower and views the devoluting ideals with never ending horror and unspeakable wretchedness, and clings to each higher state with fatal desperation.

IMMORTALITY.

Immortality consists in spirit forever controlling and overcoming matter,

varied in form by the never ending adaptation of the inner to the outer. There are two distinct phases of immortal life; viz., conscious immortality and unconscious immortality. One relates to mind, the other to matter: one to intelligence, the other to substance. There is only one grade of external life which can be said to inheret immortality: viz., eternal conscious life—an immortal individuality. Not as we know and recognize individuals, but, rather, an individuality consisting of soul qualities. He who hinders the process of spirit, or creative thought, overcoming matter, in so far hinders and endangers his immortality.

WILL.

Will is universal, and it is impossible for the finite to point out where it begins or where it ends. The strength of our will depends upon our capacity for absorbing and reprojecting the universal will. I have already spoken of intellect as creating imagination and constructing will, by which I mean the individual will and imagination. The intellect learns and comprehends, and does not in fact create anything, but prepares the way for the absorbing of the universal will. Strictly speaking, there can nothing be created; but infinitely new relations may be brought about. Man's will is only limited by his capacity to absorb the one

Universal Will. This will is not, in itself, a principle, but is only an active result; viz., transcendental matter in rapid motion. Everything utilizes some portion of this will in its own way. By the proper manipulation of this transcendental matter in rapid motion, we can do wonders, and can replace the old by the new.

In man we behold that portion of the soul which restlessly explores nature, seeking for wisdom. He is the positive, aggressive Lord of Creation, and his will is electric, penetrating and disruptive. The will of woman is magnetic, attractive and formative. They two express the polar opposites of nature's creative forces.

IMAGINATION.

Imagination, as will, is universal, and is not a principle, but a result. It is a spy sent into distant fields and higher worlds. Everything utilizes some portion of the universal image in its own peculiar way, and in proportion to its capacity for absorbing and reprejecting the same. The creative thought, or spirit, forever seeks to place before the creature's mind a higher ideal or image. Thus we see we have a true guide if we do not resist it by sin and carelessness.

INTELLECT.

Intellect is also universal and whatever else naturally follows. The individual

intellect is the offspring of innumerable and ever changing causes of combinations of force never repeated under exactly the same conditions, and rendering it impossible for any two people to be exactly alike. The seat of intellect is consciousness. Once consciousness is evolved, the discovery of the individual and the universal are unavoidable except the latter may be prevented by the individual will, only. Any external attempt to prevent his discovery of the true relations between the individual and the universal will of necessity fail. The individual intellect can never become the universal; hence the necessity of an eternal individual existence. It may become one with the universal on its present plane, but there are planes infinitely above the one it occupies, and to which it has not yet attained.

THOUGHT.

This interesting subject, which contains the mystery of all individual existence, I must not discuss here, but will postpone it to a later volume.

THE HEART.

I speak of this simply as a suggestion to a new line of investigation. The heart and circulatory system occupy a peculiar position in the universal plan. Its relations to the social part of mankind seem distinctly marked. He who

follows, to any extensive degree, conduct injurious to the larger or social self, in certain respects, will, as a result, experience heart or circulatory disorder—making allowance, of course, for accident, so called. If man, the immortal, is a microcosm, a universe within himself (a reflection of all outside existence), which he must be to be immortal, then we can safely conclude that each distinct part of him is a representative of a corresponding universal function of the macrocosm. If man were not a microcosm, or image of the external universe, how then could there be a never ending adaptation of the inner to the outer and the consequent eternal life? And how could this adaptation be possible without perpetual introspection to discover the sub-conscious relations between the inner and the outer—which introspection the materialistic Socialists and conceptionists so ignorantly combat.?

I make this suggestion merely to arouse the student to research in this direction, if, perhaps, he may discover the true relations between the universal and the individual organs. He should always bear in mind that the macrocosm, or universe, as a whole, is a reflection of Deity and man is an image of the macrocosm.

RELIGION AND MYTH.

The materialist says that the fundamental principles of Christianity are like

those of any other religion; viz., the language of myth. If their statement be true, we must, however, admit that the Christian myth is self-conscious myth, which would not be myth at all.

The strong instinct for a perfect religious system has caused man, from the dawn of his moral nature, to see dim visions of the true and most highly evolved system: he has, to some extent, perceived, and strongly colored, the trend and outcome of the great evolutionary law of Moral selection. This is not supposition, but is the inevitable result of the workings of the undercurrent of being in its struggle to moralize man, and is just what we should expect. It calls his attention to itself just as did the approach of Intellectual selection. Intellectual selection caused man to exercise a vigorous introspection (intellectually), by which he caught imperfect visions of the Infinite spirit and interpreted these visions as spirit intelligences (good and evil) back of natural phenomena. He discovered his fallacies, and was at length, step by step, lead to a recognition of the over-ruling God of all: he saw the cause for some things, and continued to discover the immediate cause for others, until his hypothesis was so broadly founded and supported that he reasoned from a myriad of causes to the great First Cause. He struggled

through the darkness of primitive intellectual concept, until he reached the realms of day and spiritual enlightenment only after thousands of years of blind wandering.

So with the evolution of the moral. The first visions were composed of obscure concepts of the real nature of the world religion and its requirements. These concepts we call myths.

The world religion is Christianity: and the manner of its presentation is the outcome of self-conscious intellectual calculation, as best suited to the needs of the world. This religion is the real, some of the necessary principles of which are foreshadowed by other religions in forms which we are prone to term myths. Myth, then, is the imperfect interpretation of the real, of which real Christianity is the perfect embodiment. Then Christinatiy is not tainted with myth.

PROGRESS AND THE INDIVIDUAL.

Progres is an individual process, and is the going forward of the creative thought in its journey in overcoming matter. It is individualistic, inasmuch as the Universal makes no progress, but is "All in All," and is the same yesterday, today, and forever.

All progress is mental, and is accompanied by a rational and intellectual

sanction: it is mind overcoming matter. And as the individual mind cannot possibly become the Universal—the finite cannot become the Infinite—, it is necessarily eternal. An individual existence, then, is also, of necessity, eternal, in order that there may be an entity to make eternal progress. Progress has all along been toward the Infinite; and if it is not unending then what need of any progress at all? And if the individual making the progress is not a separate everlasting entity what need of the individual at all? How can we conceive of something that always was, and is now, but sometime will cease to be? or of a being in existence now which, at some past time, did not exist in some form or other (being includes more than flesh)?

The creative thought is the true seat of individuality and separateness from the Universal and other individualities, whether this creative thought be found in the highly evolved state of animal or man, or whether it is viewed in the lowly evolved state of the atom. Atom, reptile, insect, fowl, animal, and man, are only the different physical structures built by this individual creative thought and occupied by it in its evolutionary march. No one of these bodies which it inhabits can remember farther back than its own infancy, and is not conscious (as the creative thought is) of

any other incarnations experienced by this creative thought. Nor will the body become objectively conscious of such previous existences and incarnations, until the human attains to such a high stage of evolution and spiritual development that he can read off the astral and etherealized (crystalized thought) records of former evolutions The existence and eternal attributes of the creative thought do not in the least depend on the memory of any physical body which it inhabits. It were foolish to mention this, but for the almost incredible fact that certain Materialistic Socialist writers virtually maintain that this is the case. As though the creature could turn on the creator, and the cubical box say to the idea which created it, "You can not exist longer than I maintain my identity," and cause it to be so. Though the creature and the box decay and lose their identity, yet the ideas which created them are eternal verities, forever passing from one crystallization and creation to another, and striving to produce a perfect materialization of themselves. To one not familiar with the laws of mental philosophy it would be impossible to conceive how such a mind as that of which Ernest Belfort Bax is the possessor could harbor splendid economic ideas, and at the same time turn loose on the world such a deluge of unwarranted social and subjective doctrine, which he has. He is the

creature, and declares to the thought which formed him, that after his physical and visible dissolution it (the invisible thought) can exist in no shape or form. he asserts that the creative thought, which has builded many temples, and inhabited them, and which has successfully coped with and ocervome all difficulties from Infinity to the present, has at last met its "Waterloo" in being unable to meet the circumstance of the human temple, so recently constructed by it, denying its right to continue to exist and maintain its individualty in the upward course, simply on the wonderfully rational (?) ground that he (the human) cannot remember farther back than his physical self. One wonders where the creative idea was before Belfort's advent on earth, and why he did not give it "the water of" death sooner. We cannot remember anything of the first couple of years of our infancy, and yet we do not deny that period of our existence. We receive men's testimony of things temporal; but some among us absolutely refuse to receive their testimony of what they saw and heard in realms spiritual, even though no evidence can be offered that would in the least detract from their integrity.

Materialistic Socialism assumes a peculiar position. Astronomy informs us that the earth and the other planets of our solar system will at some future time pass away and be destroyed. The

thinking mind is then confronted by certain serious difficulties, and wonders what will become of the materialist's boasted human society at that time. It cannot understand the why of all this play of involutionary and evolutionary forces, from the atom on up through the moneron to man inclusive, only to pass into oblivion and nothingness on reaching the final stages of human society. The dignity of such a creator and creation as these materialists advocate ceases to be dignified and becomes everlasting mockery and infinite contemptable All progress would then be in a circle on the same perpendicular plane, and the universal gods would tirelessly travel the same road time after time, and thousands of times, taking infinite delight in grinding the same grist as the eternities roll and forever elevating the atom to the very promising status of man, only to mock him and enable him to view with annihilating horror the myriads of yawning chasms and the aching void below, into which he, by virtue of the self consciousness given to him, is taught that he must be hurled by the unsparing arm of fate: and that after falling for millions of years he shall be prevented from sinking lower in the "bottomless pit" by being again converted into the weightless atom, only to resume the awful climbing process till man is again reached: and the circular process of everlasting death is con-

stantly repeated while unending duration presses far back into the realms of forgetfulness the endless cycles of past eternities.

Is it much wonder that materialists have found it necessary to invent their "chance" philosophy? They see little beside this philosophy, and make no attempt to interpret the true meaning of evolution. They do not wish to hear of Prof. Tyndall's discovery of "The promise and potency of every form and quality of life in matter;" nor do they pay any attention to the recent discovery, by science, of the "Electron," and the "Ion," in the atom.

They love to argue in the darkness, and must disprove the great mass of evidence for evolution, else their theories will fall.

THE ETHEREAL ELEMENTS.

The higher ethereal elements are utterly incapable of being directly manipulated and controlled by any private monopoly. The indirectness of monopolistic control over these elements is the feature that renders their monopolization impossible. True, the air and water of certain localities may, to a certain degree, be thus controlled; but the interchange of currents of air and particles of water resulting in a never ceasing fresh supply, is regulated chiefly by good mother nature through forces so incalculable and processes so secret

that they are beyond the regulating power of the selfish physical human. The partial exceptions prove the rule. The grosser elements and forces, only, can be ruled by the grosser and more materialistically inclined mentality, however promising and superior may be the introductory acts

These higher forces and elements are not subject to being sacked, boxed, baled or garnered, and whosoever attempts to accomplish these wonders is likely to be destroyed in the process. Science has long since discovered and partially utilized many of them; but even this partial utilization and control by the individual is but a temporary phenomenon, and permitted only until the higher and more universal social phaze of invention and discovery shall be added and applied. As a single example, the wireless telegraph might be mentioned as a step into these realms of an advanced socialization, inasmuch as it, as far as discovery has yet advanced, cannot be used to transmit private messages and intelligence. The world may know, if it will, all that is said. Such social discoveries and inventions are not likely to be perfected to any high degree under the present individualistic system of capitalism, as it views all such with mistrust and fear.

The realm of thought may also be mentioned as one which cannot be monopolized by the individualistic system

There is the individual thought and here the social thought. The class which adds to the individual thought the social thought, will survive as the fittest. This all-powerful force, thought, is invincible in its upward march. It has burst through the individualistic bands woven and tightened by all past historical epochs, and has not failed in a single instance; and so it shall continue toward the shoreless vast of Infiinity. This is the present hope and asurance of humanity, as well as the future.

SELECTION DEDUCTIONS.

Under the predominance of Physical selection, the bread of all is sure without any extraordinary struggle in this respect. The stress of attention is not forced on food, but in the direction of physical superiority.

During the Intellectual age of predominance, and especially in its latest stages of development, the bread of all is far from being sure without heroic and soul deadening effort. The attention of practically all is forced to be centered on the obtaining of the necessaries and comforts. They see nothing else before them and have no time nor energy left for anything else. This accounts for religious or moral carelessness.

Again a little while, and the bread of all is once more made sure. No great effort or attention is any longer required

for this purpose, and Moral selection begins. Man sees the great need in this respect and an universal struggle set in. His mind is largely freed from the anxiety formerly harbored of obtaining a living, and place is given to the higher part of being. His Physical "nose" is removed from the "grindstone."

The mind that cannot, at this age of the world, see that there is a separate age of predominance for each selection, that all three selections are exercised to a greater or less degree (whether consciously or unconsciously) during each age of predominance, and that during each age two of the selections must be exercised as secondaries, with the possible exception of a part of the Moral age; the mind that cannot see these, I say, must be made on the principle of the mental slave to others' opinions, or else of the mentality which has gone insane on some special subject, and which finds it extremely difficult to transfer its thought to any other subject for any considerable length of time. Such a mind may also be fettered by preconceived ideas. Let us forever lay aside authority, in certain respects, and look with our own eyes and think with our own minds. Let us be free.

SENSE OF FITNESS.

The rising moral manifests itself in that sense of fitness exerted by the animal as well as by the human, in their

relations to other creatures in many respects.

THE TRUST MAGNATE.

The system is blamable, but the trust magnate deserves great pity and sympathy. He is forced into the ranks, owing to the large amount of energy and the natural inclination which he possesses in this respect, and as a result of his lack of knowledge of the awfulness of the arena into which the commercial habit which he is forming will ultimately lead him. The man who, to a large extent, innocently formed the liquor habit, the tobacco habit, the opium habit, the industrial habit, and other habits, not really realizing whither they lead, ought certainly not be too severely kicked, but should be taught. The trust magnate holds the property in readiness for the people.

NO RETURNING TO THE OLD.

Broadly speaking, every economic advance, as yet, has been conducted so far that its last step was necessarily taken. In no instance do we know of any real economic or universal development being replaced by a former stage lower in the scale. There is no returning to the supposed "good old times," but nature's watchword is forever, "Forward!"

Just so with competition and trustism. The trust replaced competition because

experience had taught that combination in production is far more efficient and less wasteful than competition. The competitive era is fast pasing, and can never be restored, because it is a less efficient method of governing the production of those things necessary to the existence of the human race. He who advocates a return to the competitive era, is sadly in want of economic knowledge and understanding.

OVERPRODUCTION.

We shall no longer experience decennial "hard time" periods, but the suffering state of affairs to the unfortunate will constantly be with us, henceforth, and grow worse until the next economic era is instituted. The trusts have solved the problem of overproduction. So long as numerous competitors operated in the industrial field, they jealously kept secret the real amount of their output; and the result was that at certain periods the wholesale and retail houses of the country were filled to overflowing, the factory stock-yards were glutted, employers, not being able to dispose of their products, turned off their employes by the hundreds, and the crash came. To prevent this awful waste and suffering, combinations and trusts were formed of such all-controlling power that they knew the exact or approximate output, and overproduction and its resulting panics became a matter of past

record. Whatever panics follow will not be the outcome of overproduction, but the result of unemployed labor.

Problem of the Unemployed.

The trust has solved the problem of overproduction, and the next crisis will not be of this nature, but will result from an offended class of unemployed, the solution of which problem the trust is unable to render. On the contrary, the more highly perfected the trust becomes, the more numerous the unemployed. Imperialism the world over has served its most important mission. It did not rise in the recent presidential campaign; on the contrary it just then reached one of its highest stages of development at which "strenuous" point we first heard its struggling groan. This groan has lately been heard with a greater or less degree of loudness the world over. Formerly, for some length of time, it was a suppressed groan, manifested in the form of each nation quietly and secretly striving to obtain foreign markets. The milestone was reached at which it was no longer possible for foreign and domestic markets to keep pace with the increment of labor power and hence the groan and the problem of the unemployed.

Then we, as civilized nations, have confronting us the peculiar circumstance that in the ages of barbarism, when tools were few and simple, man's living was sure and plentiful, as the rule; but now

that the highly perfected machine enables one man to do ten times the amount of labor and effective work he could do in the former age of barbarism without the machine, he must starve or beg or steal, while his brother who does not work can revel in fifty thousand dollar feasts, and give hundred thousand dollar presents. He who discovered and invented and constructed the machine can use it, only at certain periods, and then at wages which permit hundreds of thousands to be paid rates enforcing them to die from want of pure air, proper shelter and nourishing food. Man must starve because he is able to produce too much, or rather because he has given his brother a machine with which this brother produces so much that there is no need for the giver of the machine to work, his services are not called for, and he must hunger and die. And what is this offended brother's remedy? Why, he must get possession of the machine which he once permitted his oppressive brother to have, that he may use it when and as he wishes and requires. The government must own and operate all public utilities, so as to prevent the possibility of a man starving because he can do enough work to feed ten or twenty men.

BIGOTRY.

He who has advanced but a little way along the highway of the philosophy of

thought, in certain respects, is prone to say to his opponent, in these respects: "Now, I wish to set you right; and whether or not you will be set right all depends on yourself, or rather on your conduct toward what I say." Which is the same as saying: "Behold! I have all truth in this respect; listen while I breathe it forth."

This bigot frequently perceives the numerous byways which lead into the great highway, but fails to carry with him the lesson thereby taught of the varied and higher sources of truth. Truth often takes up its abode with those with whom we least suspect, and by speaking as the bigot above, we make ourselves ridiculous in their sight.

MIDDLE CLASS OUTDONE

When the machine entered the ranks of labor and took from the private artisan his future prospects, by outdoing and underselling him, he raised the dissenting cry; and when the economic trust but recently displaced the competitive or middle class machine, a like "hue and cry" phenomenon appeared. This is what is meant by the present outcry against trustism and the resulting investigations. The middle class has lost its opportunity to continue the robbing business on a large scale, the yoke is galling, and a state of unrest has entered.

SERVING THE PEOPLE.

The future cry of the present two apparently great political parties, Republican and Democrat, will be that of service to the people. The middle class has been pressed down into the ranks of labor—of the people—, and the few who are not the people are found in the capitalistic ranks. Since we are nearly all, therefore, numbered among the comman people, there will be great and traitorous pretenses made, by the political leaders, of zeal to serve the people, in order to get our votes.

SOCIETY'S CHILD.

Human society is an organism. Any stage of development may serve as father to the next higher stage, or the child. Just as does the individual parent, the social father continues for awhile with the social child. The child's ideas are at first subject to the father's; but a time comes when the child begins to grow strong and to think for itself. Then trouble begins, as many of its ideas conflict with the social father's ideas. The battle becomes more severe until the child overpowers the father in the conflict. If then it is denied that social evolution is represented by successive social individuals, how does it come that the new opposes the old, and continues so to do until the death of the old which means the full fledged life of the new?

"The house divided against itself cannot stand." If there were not two (or more) houses, they, neither, could be standing at this time.

CHARITY AND ALMS.

Too frequently, the alms giver fails to examine the nature of the receiver. You donate a million dollars for founding a college, and a certain amount for paying students' tuition. The landlord charges so much higher rent at this place, and higher prices are commanded for provisions, etc., and after all is figured, the purpose of the charity has failed and the profits go to those for whom they were not at all intended. The same holds good in the establishment of soup kitchens charitably furnishing all one can eat for from two to five cents.

Let us be charitable, but let us be equally careful as to the objects of our charity.

EVIL AND GOOD.

Universally considered, there is no evil; empirically considered, there is evil and all is vanity. Evil is but the empirical and false interpretation of the rubbish cast aside by an evolving soul or race of souls. Looking at it from God's view point there is no evil and all is good; but from man's view point there seems to be much evil. Evil is only relative inharmony; good is universal harmony. To be good, absolutely

speaking, is to be in harmony with all being—infinite harmony; and as progress is of necessity eternal, no finite, or creative thought being, can ever be properly termed good in the absolute sense. Though he is good as to his plane of existence, he is not good, or in harmony with infinitely higher planes of which he knows nothing. Good is, therefore, only relative as used in the empirical sense. God is the only one that is good, absolutely speaking. The man who feels himself infintely vain sees all else to be vanity.

IDEAS RULE THE WORLD.

Man has been tardy in his realization and application of this truth. It is not in war implements and destrictive agencies, in militia, police forces and naval armaments, that we discover the secret of true ruling power. These things all depend for their existence on the ideas which created them, and which ideas, in evolving, can in turn destroy them. Too long have we been looking through materialistic eyes to the external part of nature, to the physical, for ruling power. It is not to be found there, for all such is temporary, and evanscent We must look to the inner realms of being for this secret.

SANCTIFICATION.

In principle, the Santification advocate is correct; but his arbitrary naming

it as "The second work" is erroneous and unscientific. It may be the sixth or the thousandth work, or rather step We know that the mental process is as follows: I see; I desire; can I; I can; I will; resulting experiences; successive higher steps; etc. The soul has but one work, and that is the work of perfecting its relations with all external being in its evolution in the upward course of unending progress. There is no other nor "second work. What the Sanctification people call the "second work" is but a higher step in the one eternal work.

EMOTION.

Emotion is no true guide any more than is conscience. They both evolve together. The former serves a good purpose, however, in opening up higher worlds to the mind of the materialistically inclined, by creating in him a belief in the super-rational, and thus causing him to attune his mental apparatus to higher vibrations and impressions. Emotion simply consists in the play of relative forces on the lower six fold nature of man. The spiritual forces which have, unnoticed, played upon this six fold nature, and which powerfully influenced, for good and truth, all other incoming forces, have moulded the mentality in a way unperceived by the materialistic possessor and the result of which influence he attributes to some-

thing beyond the realms of finite sensibility, and rightly so.

If then, conscience is a true guide, emotion is also. Universally considered, they are both true guides; empirically considered, they are not. And this will be clear to those who have read and understood and retained the former pages of this volume. Also, dynamically considered, both are true guides; but statically, they are not true guides.

WAGE SLAVERY.

What! Slavery these days? Yes. Each machine invented and applied throws men out of employment; else what is gained by machinery? The steam engine, steam drill, and steam boat can do the work of hundreds of men, and require but comparatively few men to build and operate them. What of the other scores of men? Why, the machine does the work they used to do, and they are out of employment, unless sufficient home expansion and foreign trade can be had to keep them busy constructing larger factories, machinery, new railroads, etc., etc., or unless capitalism gets the surplus of laborers out of the way by promoting strife and stirring up wars, and thus sending them into the field of battle. But the time comes when all civilized nations are filled with machinery and foreign markets are fully supplied without any extensive addition to the

mechanical labor power already on hand; and public opinion is everywhere growing against war, and capitalism has no longer any effective method of annihilating surplus labor. The countries are gradually filled with this surplus of idle but anxious labor. For every new position there are ten applicants, each one willing to work for just enough "to keep soul and body together," rather than lose the position, or fail to obtain it, and as a consequence be obliged to beg or live off of charity. Hence the condition worse than slavery. It was to the master's interest to keep his slave well fed and cared for, since his loss would mean the loss of several hundred or a thousand dollars in the purchase of another. The owner cares for his horse, cow, sheep and hog, for the same reason. But to the capitalist, at this stage, it is gain to lose the human laborer. Should he lose too many however, there would no longer be competition for every job, and wages would rise, and labor could not be had at the lowest possible rates. But he must see to getting rid of at least ninety per cent of the surplus, in order that society may not be flooded with beggars, and the system found out. This stage has not reached the country, as yet; but it has long since reached the city, and will reach the country in but few years. Wait and see before you judge negatively. Wages have already started on

the downward course, in America, and will slowly continue the process.

What have we then. 1. Skilled labor has only recently begun to be paid less.

2. Unskilled labor is paid so low that a man's labor will keep himself in a half decent manner, and little more.

3. The wife and infants of larger and still larger proportions of the unskilled ranks are forced into the factory, shop, mines, etc.

4. A large proportion of men and women remain single, compete for jobs, can work much cheaper than he who has a family to help "eat up" his shamefully small wages, the proportional number of marriages is erroneously reduced, divorces secured. Mormonism flourishes, and women flock about the man of wealth whom they know can give them support; the virgin is driven into the house of ill fame and prostitution, and ensnared in the net of the wealthy man who tempts her with comfortable shelter and a ten dollar a week offer to serve his vile prostitutional purposes under pretense of "doing the housework" for his wife.

5. Little respect is paid to the marriage vow or bed, free love ideas thrive, and beasts of unsatisfied passion infest society.

6. Children of tender years are trained up, by their parents, in the thieving profession.

7. Race suicide, though a necessity

under such "strenuous" food getting times, is complained of and condemned.

8. Later, father, mother, son and daughter are forced to separate, often forever, in the awful pursuit of bread.

9. The militia is used against the citizens when they demand the right to live and eat.

10. And we must not speak further; but we wonder why it seems natural (and yet we see the reason) for a people thus oppressed to permit the system which oppresses them to so continue.

And is not this slavery! Yea, worse. Universally considered, it is good, inasmuch as it is a school of instruction of such a nature as to lead to something higher and better; but empirically considered, it is exceedingly evil, accursed, and heartrending. But the cry and thought of the lowly is ascending on lightning wings to the heavens above. "What goes up must come down" in some form or other, and when the reaction sets in, they will see the uselessness of crying and unending verbal prayer, and will begin to "do things" and become free.

SALVATION AND SOCIETY.

These are closely related. Most people, by their acts, construe the "service" spoken of by their Bible as meaning service to themselves. The system of industry of the present forces them to do so, and they are in large part excusable.

Beware, however, of permitting yourself to do things which draw from your concern and love for society—your wife or husband, your neighbor, or, in short, your larger self. Should you pursue this downward course long, you will fall behind in the cultivation of your social and larger self, and will be so alienated from the social part of life that you may again be forced far behind in the struggle for spiritual existence, and be lost forever. Beware of anything which savors of a selfishness that would exclude the social. Form nor permit such habits. Make it a rule to do something for somebody else every opportunity you have. Our future life is not, as a few foolishly profess to believe, to be found in the existence of society after our death, but it is an individual future life. The human body is made up of myriads of minute living creatures, very much as society is made up of millions of human beings. But who will say that the souls of these myriads of minute creatures will live their future life only in that lived by the human body (which will exist but a short time), the society to which they belong? But this has been mentioned in previous pages. Our future life, of course, will be of a social nature. We can insure our eternal life in no better way than to serve God and man.

READING.

There are two exeremes in reading.

One consists in reading nothing but the easily comprehended matter; and the other in reading only those things difficult to comprehend. Either extreme conduces to a sort of one sided mania. We should read much of both kinds. The average individual, however, needs his attention called to the difficult treatise. There is no better mental training than to take up the private study of some profound author's works, and master them. Fear not to attack the deep thought. If you cannot get much understanding out of a work at first reading, re-read it. By so doing your imagination will gradually be led up to the plane on which the author stood. It is safe to advise the mass of humanity to seek the difficult, and read it, time after time, till they do begin to comprehend it. Use all helps possible, until you learn to think for yourself—which power you should strive to cultivate from the beginning.

MARRIAGE AND INTROSPECTION.

During a large part of the age of Physical selection society had all men and women in common, just as they had all property. They had not, as yet, learned the separate value of the individual, as the Intellectual age of introspection and discovery of natural law had not proceeded to any important

tribe pressed upon tribe, man's environment became trying and caused him to suffer. He was forced to add to the measure of intellect born with him by nature, or else pass out of existence. He had to move forward or die. The best methods for thus moving forward he discovered by introspection and comparison: that is, by observing and studying his own mental processes and the effect of and on conduct, and comparing the results and acquirements with those of other individuals. He became a student of human nature, and necessarily so, for it was with the human, or intellectualized animal, that he was obliged to cope. Even the animals converse with one another by interpreting the act or sound by the idea which it arouses. No one can dispute this. To the act and sound, man has added articulate speech. He interprets the motives of his fellow man through the ideas which this fellow man's conduct and words arouse in his mind. Neither does any one dispute this. Nor can he understand the effect which different phenomena and occurrences have on others, till he has first studied their effect on his own mind and emotion. This is also admitted, by every thinker, to be true. And he can not study their effect on his mind, or mental processes, and emotions, without the exercise of introspection, or looking within and observing the workings of

these mental processes and emotions extent. But as evolution advanced and Every sensible person admits this, but the Materialistic Socialist does not. If he can or will not see this plain a truth, let him alone, for he "loves darkness rather than light."

One man meets another running in terror from the forest, and wonders what has aroused his emotions thus, and brought about such a confused state of mind. But when the terror stricken man shouts, "Boaconstrictor! boaconstrictor!" the other man at once understands it all by the confusion he observes in his own mind and emotions. Or perhaps he sees the little chick making a great ado over something in the grass: when he, himself, sees the lamed and raging wasp, and hears its threatening buzz, he readily interprets the chick's consternation, by looking within, or introspecting, his own mind and emotions as influenced by the conduct and noise of the wasp. Not only does he thus interpret the chick's mind by comparison with his own, but he also analyzes the wasp's mental condition and emotions in like manner.

Materialistic Socialism sees only the one sided external view of life, and calls it all in all; but it denies the function of the introspective and internal, while at the same time it constantly and unconsciously makes use of it. And yet its devotees profess to speak in the name

of science. If the teachers are such, what must their pupils be! "If the blind lead the blind, they will both fall into the ditch." The scientific and sensible truth seeker at once realizes that he dare not go to the extreme of the Materialistic Socialist, nor of the musing inhabitant of India. These are the two extremes. The Materialist looks without, and the muse of India looks within. The Materialistic Socialist foolishly talks of "chance" as governing all things. This would exclude all law from the universe; and one time he would flee from the boaconstrictor, but another time he would "chance" not to take such a notion, and would "chance" (?) to be swallowed. With him all would be "chance" and "luck"; and he would not even interpret things thus unless he happened or "chanced" to do so. It matters not as to his "chance" denial of this. We must interpret him, not by his profession, but by his teachings in general, and by his fruits.

The muse of India, or any other country, sits with his head between his knees, and looks steadily at the solar plexus. He strives to view the inner workings of being, and does finally succeed in looking into the lower realms of the astral world and viewing polarized thought. While his life is engulfed in his subjective business, what else is taking place, or rather failing to take place? Why, he fails to notice the

higher spiritual realms and phenomena, becomes an extreme bigot, denies eternal progress and, to support his theory, invents the doctrine of earthly reincarnation, and Nirvana, or the cessation of individual existence by its being absorbed into Buddha, or the Universal. He and the other extreme arrive at the same conclusion; viz., ultimate loss of individual existence by absorption into the Universal. The other extreme, or Materialistic Socialism, does not state it just in this way, but in a way that conveys the same meaning, as found in the conclusion which forced itself upon the mind of E. B. Bax, when he says of the individual members of society, "But these are in the end destined to be absorbed in a corporate social consciousness: just as the separate sentiencies of the organic components of the animal or human body are absorbed in the unified sentience or intelligence of that body."—Ethics of Socialism, p. 30. And it matters not whether we are to call it speculation, or what, the truth still remains that his general teachings enforce this conclusion.

So we find the two extremes at one in their disposal of the individual—the one a materialist on the earthly plane; and the other a materialist on the astral, or inner crystallized thought plane. The general teachings of both forbid a belief in eternal progress. It is only the old story of the resistance

of matter (called Satan, the devil) to the rise and evolution of mind. And therefore I have said that the wise truth seeker will not fall into either of these extremes, but will carefully and prayerfully, if you like, use them both.

Then, as already said, the individual began to reflect upon himself and introspect, and discovered that there are certain laws by which all persons are governed. Law took the place of the "chance" offense taken by imaginary spirit beings as governed by materialistic conceptions. He perceived numerous relations which he bears to society, and discovered that not only is he separate from the inorganic bodies about him, and the beasts, fowls and reptiles, but that he also has a value as separate from the society to which he belongs. He finds the constant presence of others very detrimental to his work of reflection, and consequently he withdraws to a little world of his own which he calls "home." And this is the source of monogamic marriage, or marriage of but one wife, and of private property, and is as divine as it would be if commanded by word of mouth of the eternal God. Without introspection together with the study of the external, we would still continue to live in the age of Physical selection, and would not know the Moral. But this is where Materialistic Socialism would have us return. They say "no" with the mouth.

but their teachings say "yes." We still have survivors of the characteristic types of the Physical age, both in deed and in heart. Our primitive ancestors found community of wives and husbands and of property, to be detrimental to progress, and to absolutely prevent any extensive progress and social phenomena; and shall we not profit by their experience! Should we institute community of wives and husbands, and of property, as the Materialistic Socialists would have us do, then introspection and further external social phenomena, together with progress on any extensive scale, would necessarily come to an end. This is why they constantly strike at introspection. All through, their doctrine is the same as saying: "Let us eat, drink, and be merry, for tomorrow we die;" and, "There is no future life for us, and we are fools if we do not get all the physical enjoyment out of life while we chance to live." Not mental and moral "enjoyment," take notice, but "physical enjoyment." They believe in no spiritual life, and destroy intellectual enjoyment inasmuch as they stop progress by stopping introspection.

Their doctrine, of necessity, continues: "We see nothing but the material, and have none but the materialistic conceptions, and why should we be fools because our grandfathers, and great grandfathers etc., were. They

imagined they saw something beside the material, and have, for thousands of years, been terrifying themselves by these vain hallucinations, and depriving themselves and others of the exquisitely delicious enjoyments of a pure physical existence, the luscious fruits of which the present world does not in the least comprehend. Away with the moral, at least in heart, and use it only to bring the blind world to a consciousness of oneness with society, wherein they will again discover their physical existence as being all there is. Away with introspection which has been the cause of the world's hallucination and blindness. Away with all manner of private property, and even the home plot; but do not let the world know this secret in its full extent till we have all power in our hands, and then we will enforce it, and cause all things and persons to be in common. We see the material only, and the deaths of individuals for the good of society are only the minutest incidents, but their degradation (and this we say to blind the already morally blinded world) is an act of lamentable import. If necessary we will kill all objectors through love for the welfare and happiness of future generations—because they mar the happiness of society, and, being only material things, should be removed. Always meet the morally blinded world with their own weapon, the moral, and lead

them by it. But be not you ruled by it for you know nothing but the physical.

"Away with the family, the wife, and the private retreat, and make it a duty to go after every other man's wife, in order the quicker to institute our happy system and get the now conquered world used to our ways. Away with all this fool private virtue talked of by the world, for all is social and in common The world is mistaken. There is nothing but the temporal and evanescent physical existence. Let the happy dance of a quickly fleeting life go on."

This is the way which we would inevitably travel if we should accept Materialistic Socialism. I have endeavored to honestly interpret it, which I could not have done but for introspection coupled with observation. I have not heard it. neither read it in so many words. These are some of the secrets which Materialistic Socialists, as a certain author says, "Do not hand to the puplic, but cherish and discuss in their own little private circles." I know not if they are pledged not to tell these things to the public, or not, as I have not joined their ranks. And I need not do so as by the light of the three great laws of evolution, anyone is enabled to follow the natural trend of materialism. Nor have I anywhere meant to slur any person. but have striven to conscientously present the truth in a just way, which truth I am quite sure not many of

the Materialistic Socialists have seen, else there would not be so many.

Then I say, woman, who are you? Is your lover or husband a Materialistic Socialist? If so, do you not see where his "treasure" and his "heart" are? My words against him to you can do him no harm, as he already considers you as only one of the many wives of his heart. Study Christian Socialism and, with the sword of the spirit and the logic of the mind, confound and convert him, if already your husband; but if your lover, depart from him without delay; for if he were naturally pure in heart, he would not be led astray sufficiently far to argue against the right.

Oh! woman. Is there anything good and pure in you? If so, you must now prove it. Do you not observe man, your positive carousing, materialistic brother, "going about like a roaring lion, seeking whom (of you) he may devour?" Do you care for your sisters of the present and the future? or for society? You cannot sit still and enter the "kingdom of heaven;" for do you not know that the judge on that great day prefigured by Christ's parable condemned the wicked not for what they did, but for what they omitted to do? Every home and nook that has evil in it I seek to set against itself.

Then to conclude, self consciousness is the seat of individual intellect; and the evolution of this intel-

fect in the line of progress is responsible for the monogamic family, for the private home, for the moral nature and the larger universalizing of society, and for never ending observation and introspection. And the Materialistic Socialist had better open his eyes and heart to the everlasting truth and drop his task, as he can no more destroy these outcomes of intellectual evolution than the ant can stay the universal arm of so-called "fate." They have come to stay, the deeper argument for which I have not herein even hinted at, it not being necessary.

The reason so many marriages result in failure is now plain. The contractors make the consideration a material one. They either try to live, as the Materialistic conceptionist would wish all to live, after the lusts of the flesh and material part of being; or else they do as the capitalistic regime teaches, and marry for wealth. In many cases they do both. Is it any wonder the family is polluted when one or both of these considerations enter? The purpose of the family is to facilitate observation and chiefly introspection. It is not intended as an end, but a means. It is not satisfying in itself any more than is any other means to an end. A lack of understanding in this direction causes many divorces. The participants imagine that the union ought to be satisfying in itself: and failing to prove thus, they, in turn,

believe themselves not to have obtained the proper mate. With this state of ignorance prevailing, the wonder is that there are not numberless more divorces.

Socialistic authors, so far, have deemed the above results of intellectual evolution as the outcome of the selfishness of man; but they have not seen the cause of this selfishness together with its importance. The superficial thinker in this line imagines that greater freedom of divorce is the solution and interpretation of the tendency of the present marital unrest.

Operation and Co-Operation.

The system of capital seeks forever to operate. It would force the members of society to serve it in its experiment, and would half starve them in the proceeding. Materialistic Socialism professes co-operation, but is false in heart, and once it should obtain power, it would operate the members of the social organism far more severely than does capitalism —with this exception, however, that it would feed them well. It would force a violation, ultimately, of all morality and virtue. Christian Socialism, alone, is the safe pilot to the haven of co-operative rest. However, I would say to the student, Vote for Socialism in general until the system is instituted; and then put on your "whole armor," and prepare to battle for truth.

Governments Belong to Whom?

To the ruling class, of course. First,

in primitive times, to all the members; next, to the landed aristocracy (generally considered); then to capitalism; and soon they will again belong to all the members of society. As long as there are different economic classes, that long will the governments drift into the hands of the few by whom the majority are a larger part of the time ruled. The coming Moral age will give plenty of food and shelter to all, but will see the most fit, morally, rule.

America and Socialism.

The Socialism of the countries of the old world is extremely materialistic, and this materialism has already made deep inroads in America. The churches are largely to blame for this; but they, themselves, have become so materialistic that not much can be expected from them in their present condition. America, however, is far from the old world, and will be reclaimed for Christian Socialism, and the nations in the future, as in the past and at the present, will look to America for light and guidance in the time of trouble. May the Socialist journals of America court free discussion, in their pages, between the Materialistic and Christian Socialists. It will do the cause much good in the long run, as well as in the immediate future. Discussion generates and attracts interest, to say nothing of the preparation resulting for the future good of our country, and ultimately of the world. And if

these journals show marks of unwillingness to permit free discussion in their pages, they will, as a result, create suspicion, and inujre the cause. Let us, I say, as Americans, drive materialism from our land, not by repression, for that would mean failure; but by bringing its principles to the notice of our people, and showing up their fallacious nature. By so doing, we will bring honor to our nation and to our men in the sight of the world and of God. America must be won for Christian Socialism.

To the Churches.

I herein offer you Christ. Will you receive him or crucify him anew? You have formerly viewed evolution as an enemy of your Christ, which, indeed, it was, in its two thirds complete and materialistic form; but I claim the discovery of the third law or Moral selection, and now offer you these laws of evolution as the only means whereby Christianity is now supported to the thinking world. Will you accept or reject? You have not your Bible for a guide any farther than you understand it; and many of the most precious parts of it could not possibly be understood without a fair knowledge of all three laws of evolution both as to nature and time. Would you wish the system advocated by Materialistic Socialism, as traced in former pages, to be instituted, together with the sure destruction to

your religion, morals and virtue? You answer, "Of course not!" Then I say to you, get to work for Christian Socialism. Remember your failing, and do not let those whom you term "infidels" and "heretics" do this great work of God while you brand them and stone them, as you have done in the past. This is speaking quite plain, but I speak to you as to an honorable institution, willing to admit its weakness and wrong without being offended. Your churches are being emptied, and their valuable contents poured into Sunday resorts, lakesides, parks, ball grounds, etc., and materialism, doubt and infidelity are haunting every corner. Under your very preaching and voice the world is growing very evil the races are committing "suicide," divorce and a strong inclination to "free love" is destroyng the family, and men, women and children alike, are becoming robbers. Would you bring the world back? If so, then you absolutely must preach Christian Socialism. I know what I am talking about, and will not retreat a single step for any man nor institution of men. I tell you the truth; and if you do not preach the new evolutionary Christ—which is indeel the very ancient and true Christ—, you will go down before another institution that does. You have your choice; but remember, the truth in ten men's hands is infinitely greater than falsehood in the hands of an

institution composed of millions. There is no use of hesitating and doubting, for some kind of Socialism is bound to take possession very soon. This is fact, and shall it be Materialistic or Christian Socialism? Come up out of the mire of long prayer and much speaking, and get off of your knees and go to work. See to it that your journals and church papers lend their aid to the cause of truth and right in this, the world's greatest battle. You have done a good work in preserving and promulgating the Bible; now do another great and good work in combating the rising materialism—not in a half hearted, fearing and secret way, but strive to be first and foremost in the crusade against evil

And professing Christian, you pray, "Thy kingdom come, thy will be done, on earth as in heaven." Christian Socialism is the only means of bringing that "kingdom" and instituting the "will" of God. Vote as you pray. Do not play the part of the fool who deems it wrong to meddle in politics. Christ taught no such doctrine. The time has come when you should dethrone "the prince of this world," the devil, and make it your world. You cannot no this by withdrawing from the world and not taking part in its affairs and politics, and ruling them for good. Moses taught withdrawal from the world and contamination by contract, because it was necessary in their negative state; but the

Christ, whom you profess, taught, association with the world and transformation and purification by contact. He says you are leaven cast into the great world of filth and corruption, and that by such contact you must ultimately convert the whole into a condition of purity. You are "salt" and "light." You are either for Christ or against him. You cannot be neutral. You cannot sit in your private and selfish corner and not take hold of the world's affairs.

The same may be said to the ministers. If you cannot preach the whole Christ in the denominations, and if they restrain the truth and its study, "come ye out of them."

Christian Socialism.

Brothers, sisters, comrades. You have seen in former pages what we have to fight. We must protect ourselves and our sisters against these outrages Materialistic Socialism; and our sisters must do their part to protect themselves and us. The battle is now on, and soon will assume huge proportions. We must conquer the Americas for Christ and for Christian Socialism. Remember we cannot hope for any great amount of help from the nominal Christian church in its present heterogeneous denominational condition; but good men are at work in it preparing the peoples' minds for the reception of the true and glorious church soon to be set afoot, and which will no longer worship man, but will

worship God "in spirit and in truth." This true Church will be at one with us in our move. But this is not all. We cannot sit back and wait for it to come. We must help bring it. I can not say more, at present, than, Watch for the Signal and Be Ready to "Come Out of Her." The signal will be given in only a few short years from now. Study zealously in the meantime and be ready. Truth knows not the word Failure, and we cannot fail. Our principles will not conquer and bind the Americas alone, but ultimately the world. Dream dreams of goodness and perfection, and see visions of universal glory, and believe in them; but be sure always to strive to carry them out in practice, else you have dreamt in vain.

I have hinted little, in these pages, of woman's sphere. Her proper sphere is, of course, as the keeper of a tidy home But do not misunderstand this, and beware of all coercive and repressive measures. Make her our equal, and give her full liberty, that she shall serve society "in spirit and in truth." She and you should strive to make one another happy, and the home a haven of peace and joy.

And now this volume must be brought to a close. I should like to say many things yet, but cannot here. However I hope to give you another volume, later, on the deeper fundamentals of existence, the nature of which is only

hinted at herein.

The underlying principles, herein given, of Evolution and the At-one-ment, are true and sure. Fear not to apply them.

If I have said anything that seems to you of value, know that it is not the outcome of my own effort, but that the age has given it to you. And if I have made minor mistakes and seemed to be careless, call to mind that I wrote this work under great pressure: that I had only about six weeks in which to write it; did not re-copy it nor reform it as most authors do; and had extremely few (practically none) books for reference—not even a dictionary.

And now, brethren, the light appears The gate of the World's Crisis is swinging and earth's new society is fast coming down to us. The battle is not yet fought, but victory is ours. The final attainment to the At-one-ment is unavoidable, and we are going home to God. "Glory to God in the highest, on earth peace, good will toward men."

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